

*A Relation to the*

There is nothing that can gaine say, or gaine-  
strive this request. These trickling teares, these  
secreet murmurings, this astonished silence hath  
no other wish, nor speaketh any other speech.  
To be short, the earth that hath given entertain-  
ment to his sacred blood spilt vpon a pauement  
(as the Prophet speaketh) that will neuer be dry;  
cryeth vengeance of the Heauens ; *The Hea-  
uens receaue their voices, and rebound from thence  
a commaund of the same reuenge.*

You cannot better (my Lords) continue and  
increase the yearès of our King, comfort the  
teares of the Queene, nor better bewaile the  
death of *Henric* the Great, moane his sorrowfull  
death, celebrate his obsequies, nor consecrate  
his memory to eternity. By this meanes you  
shall best continue and defend your Nobilities  
and places, you shall bee Fathers of your  
Country, if you will truly the voice  
of your Country, and otherwise  
not, which long may you  
doe and happily.

( \* \* )  
( \* )

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(\*\*\*)



*The Iesuits Downefall,*

*v*

# THREATNED AGAINST THEM BY THE SECVLAR

*Priests for their wicked liues, accur-  
sed manners, Hereticall doctrine,  
and more then Matchiavil-  
lian Politie.*

*860. K. 15  
3*

*James T.  
K.*

TOGETHER

WITH THE LIFE OF FATHER  
PARSONS AN ENGLISH  
IESVITE.

*Good God, that such a Societie of men, after so many scandals,  
and foule deserts of theirs in France, and elswhere, for  
Prince-killing, Sedition, &c. can thus be of credit in Eng-  
land? A. C. to his disesuited kinsman, Pag. 72.*



AT OXFORD,

Printed by Ioseph Barnes, and are to bee sold by  
John Barnes dwelling neere Hol-  
borne Conduit. 1612.

THESE  
AGAINST THEM  
BY THE SECVLAR



WITH THE LIFE OF FATHER  
PARSONS AN ENGLISH  
1621

Good God that such a Society of men, after so many centuries,  
and some efforts of theirs in France, and elsewhere, for  
Prince-killing, Sedition, &c. should be of credit in Eng-  
land. A. C. to his highness, 1621, p. 72.



Printed by Joseph Barnes, and are to be sold by  
John Barnes dwelling near Hol-  
borne Church. 1612.



TO THE RIGHT VVORTHY  
OF ALL HONOUR FOR RELIGI-

on, Pietie and Iustice, the Reverend  
*Judges, and Iustices of Peace*  
*for the Countie of*  
*Oxon.*



True Religion the only badg  
of a Christian, hath two marks  
whereby it is certainly  
knowne, to wit, Zeale, and  
Constancie. Zeale, for it must  
not be cold, nor luke warm;  
but fervent and hot: Constancie, because it en-  
dureth not for a season, and continueth but a  
while, but abideth unto the end, unto the death,  
for ever. This zeale which is so necessarily re-  
quired in all men, but more properly in Magi-  
strates and Governours, hath appeared Right Ho-  
nourable and Right VVorshipfull most evidently,  
in your late proceedings against Popish Recu-  
sants, at, and before the last Sessions, holden for  
this Countie, at an \*vnvsual time, and with ve-  
ry extraordinary care & provision, for the fear-  
ching, finding, fining, and restraining of the  
most dangerous persons of either sexe.

\* Aug. 19.



## The Epistle

Of your *Constancie* likewise & perseverance in prosecuting so good beginnings, I mal cause haue we to doubt, considering the goodnes of the cause, and the greatnes of authority, where with both your hands and hearts are strengthened from aboue, to the great ioy of all his *Majesties* loyall subiects, Gods faithfull seruants. What remaineth now, but that we of the *Clergie* for our parts, should second these happy beginnings with our vttermost indeavors: by adding the word vnto the sword, perswasions & cōferences, vnto those sharper means & corrosiues which are applied, shewing our selues ready to offer vp, not only our labors, but our selues also for the good of such as haue bin seduced by the *Priests*, & *Iesuits*, but rather by the *Iesuits* then by the *Priests*, for which cause knowing the danger, & being most willing (if it bee possible) to prevent it. I haue taken paines to compile this smal Treatise, that if God shall be pleased in mercy to open their eies, they may see the wicked liues, accursed manners, hereticall doctrine, & more then *Machiavillian* policy of that Society, which they do so devoutly follow, with perill both of soule and body.

*Dedicatory.*

This worke I hope will finde the better entertainment with them; because it is taken wholly and soly from the writings of sundrie learned Priests, who spake as they were moved, vpon consideration of their wicked lines and maners, so that theirs are the proofs, mine the collection & method only, as the *Quotations* in the *Margent* wil sufficiently declare. I admit, that both *Priests* & *Iesuits* are to be feared more and lesse, as dangerous enemies vnto his *Majesty*; & the *State*; but chiefly the *Iesuits*, who hold their disciples in such servitude, or rather slavery, that whatsoeuer they say is a law; & that law must be obeyed, though God & man, reason or authority, *King* or *Kaiser* say to the contrary. For such followers, as are once wholly devoted to their company, it wil be a hard matter for the *Magistrate* (you find it by too lamentable experience) to draw either the *Oath of Allegiance*, or obedience to the *Magistrate* in things *Temporall*, much lesse conformity and conformity in matters *spirituall*. For the *Iesuits* like the *Centurion* in the *Gospel*, have that command & jurisdiction over their inferiours, that if they bid them goe, they goe; if they bid them doe this, they doe it, without asking

Mat. 8. 9.



## The Epistle

ing any question whether it be right or wrong, iust or vniust which is commanded: & thereatō is plaine, because they relie altogether vpon the *lesuit*, and the *lesuit* vpon the *Pope*, who is the only vnerring person vpon earth.

A most absurd doctrine, as any is in all *Pope-ry*, wherewith notwithstanding, they haue bewitched the soules of I knowe not how many men & women, otherwise very vertuously and religiously inclined, and what pittie is it, for vs to consider, what *Cimmerian* & more then *Egyptian* darknesse they doe liue in, that are thus taught by their ignorant teachers, that do vow them selues blind obedience? *When the blinde lead the blind, how can it be but that both of the should fall into the ditch.*

Mat. 15. 14j

Now this which is spoken against the *lesuits* doth not acquit the *Secular Priests*, nor their followers. For as long as they goe about, to reconcile men from their true and naturall Prince vnto the *Pope*, and to withdraw their mindes, from religion, vnto superstition, from Gods word, vnto fables, from God himselfe vnto *Mammon*: causing them that are reconciled, not only to professe all *Popish* points, according



## Dedictory.

ding to the doctrine of the Councell of Trent, as  
 unwritten Traditions, Transubstantiation, Purgatory  
 Indulgences, worshipping of Images, & Reliques, Iusti-  
 fication by worke, the truth of seaven Sacraments, obe-  
 dience to one only Pope, &c. but to make them Ar-  
 ticles of the Creed, and to take a solemn \* Oath,  
 that they will continue in the profession of all & eve-  
 ry of them to the death, and furthermore, perswade  
 as much as in them lyeth, all others that are under the  
 to doe the like, we have iust cause to suspect both  
 their dealings, & to oppose our selves against  
 their proceedings. The which thing you have  
 begun to doe, Right Honorable and Right Wor-  
 shipfull, to your eternall praise & commendati-  
 on, and to the example and encouragement  
 of others. You have begun well, who shal be a-  
 ble to hinder you, if God be on your side?

Go forward then, I beseech you, in Gods  
 name, both cheerfully and courageously, you  
 have our earnest prayers, & shal be sure to have  
 our best endeavors (if need require.) I knowe  
 the readines of many learned and graue Di-  
 vines, to further this religious service, amongst

the Christian Beliefe, which all upright Catholike people at all times, being demanded to giue a  
 reason thereof, are bound to confesse.

\* This true  
 Catholique  
 faith, without  
 which no mā  
 can bee saved  
 which now I  
 doe willingly  
 professe, and  
 hold, I the  
 same N. doe  
 promise, vow,  
 and swear, to  
 hold & confes-  
 most constan-  
 ly, by Gods  
 help intire &  
 vncorrupted,  
 even to the  
 last end of my  
 life: & to pro-  
 cure as much  
 as shall lie in  
 me, that my  
 subiects, or  
 those of who-  
 I shall haue  
 care in my of-  
 fice, shal hold,  
 teach, and  
 preach the  
 same. So God  
 help mee and  
 these holy  
 Gospels of  
 God. A Profes-  
 sion of the Ca-  
 tholike faith set  
 out, according to  
 the Decree of  
 the Councell of  
 Trent. Or, A  
 manifest confes-

which

*The Epistle*

which, my selfe being one of the meanest in  
Gods Church, scarce worthy to be called a Di-  
vine, doe most earnestly desire, to contribute  
my paines and service, & to make knowne vn-  
to the world, the great affection which I beare  
vnto all sorts of people; thus by the *Iesuits* mi-  
serably seduced: whose conversion as I haue al-  
waies sought by good and faire meanes, such  
as the most wayward & pcevilhest aduersaries  
cannot iustly except against so is it my purpose,  
God willing, so to continue vnto my liues end;  
both by speech & writing, propagating that  
faith, whereof his *Maiestie* of all *Princes Christian*  
may truly be said to be the *Defendor*: and be-  
cause the *Iesuits* are his & our chiefe enemies,  
accept, I beseech you, these few lines: concer-  
ning their liues and maners in generall, & one  
of the chieft of them in particular; the matter  
was ministered vnto me by certaine *Secular*  
*Priests*, the method in disposing and digesting  
of it was mine, to God bee ascribed the glory  
and benefit thereof, if any shall arise. And thus  
beseeching him to blesse you all with continu-  
ance of your care, and increase of zeale, for the  
utter suppressing of all *Poperie* and superstiti-

on



*Dedicatory.*

on, and rooting out of all *Priests* and *Iesuits*. I  
humbly take my leave From the *Publique Li-*  
*brary in Oxford, Sept. 16. 1612.*

*Yours in all religious*

*services to command.*

**THO. JAMES.**

**\*\***

**THE**



## THE PROPOSITIONS.

1. That the Iesuits are not indeed of Iesus but of the Diuell.
2. They are fore-runners of Antichrist.
3. Right Puritans in all things.
4. Worse then the Turke.
5. Dangerous men both to Church and Common weale.
6. Vitious both in life and manners.
7. Noted of these vices following, as of Ambition,
8. Vaine-glory.
9. Envy.
10. Malice.
11. Vncharitie.
12. Crueltie.
13. Murders & Massacres.
14. To be saucie fellowes.
15. Impudent.
16. Iniurious.
17. Vnhospitall.
18. Pillers and Pollers of the people.
19. Causers of dissentions.
20. Accusers and diffamers of others.
21. High conceited of themselves.
22. For Learning.
23. For Religion.
24. Commended by others.
25. By themselves.
26. Not to be spoken, nor written against.
27. Generally proud.
28. Especially in apparell.
29. Flat Cooseners.
30. Hypocrits.
31. Making a vaine shew of Religion and good workes.
32. Doing evill vpon good pretences.

33. Dissemblers.
34. Equivocators.
35. Temporizers.
36. Falsaries.
37. Politicians and Statists.
38. Enterdealing in state business too far.
39. Having and maintaining Intelligences.
40. Working by great men.
41. By bribes and promises.
42. By intercepting of Letters.
43. Injurious to Priests first, by debasing and vilifying them in words.
44. Suspending them from their faculties.
45. From the Altar.
46. From preaching.
47. From their residencies.
48. From all company.
49. From Christian burial.
50. From all Almes.
51. Getting all the Almes to themselves.
52. Starving the poore Priests.
53. Domineering over them.
54. Making them to yeeld to them.
55. Disgracefull both in word and deed to Popes.
56. To Cardinals.
57. To Kings.
58. Plotting forraine invasions.
59. Disposing of kingdomes.
60. Traytors.
61. King-killers.
62. In doctrine turning all topsie turvie.
63. By hereticall positions.
64. Extravagant opinions.
65. Approving of the stews.
66. Abuse of Confession.



67. Use of fond Revelations and Prophecies.
68. Recommending Atheists.
69. At strife with others.
70. Amongst themselves,
71. Against Schoole divinitie.
72. Men that cannot erre as they affirme.
73. Full of Noveltyes.
74. Intemperate writings.
75. Libellers.
76. That write much themselves.
77. Forbidding others.
78. Seducers of youth.
79. Admitting none but rich men into their society.
80. Teaching gratis.
81. To be irreverent to Parents.
82. Making their schollers worse and worse.
83. Are well followed and favored.
84. Especially by women.
85. Doe all for gaine.
86. Get great summes of money into their hands.
87. Resort only to rich men.
88. Domineere in their houses.
89. Build Seminaries.
90. Take all into their hands.
91. Enterdealing with the civill Magistrate.
92. Betraying some unto the Enemie.
93. Bringing others unto their ends, and afterwards slandering them.
94. Laying a foule imputation on those that leaue them.
95. All for a Monarchie.
96. Hated of all orders.
97. Their spirituall exercise.
98. Discipline in their College.
99. Feare a visitation.
100. Lastly their fall fore-prophecied & wished for.



# THE DOWNEFALL

*of the Iesuits.*

## The 1. Proposition.

*That the Iesuits are not indeed of Iesus but of the Diuell.*



**D** H I S is <sup>a</sup> that Society of Fathers in Gods Church, they beeing no whit Gods sonnes, of <sup>b</sup> which it must be said, that by Gods especial providence it came vp with Luther as a curbe to his, and frō him to all the ensuing heresies of this age: <sup>c</sup> but this Order is the refuse of Religion, and therefore worthely the least Religious Order in holie church. <sup>d</sup> A most impostural corporation, that <sup>e</sup> haue cleane forsaken and forfeited the spirit of the Catholicke Church. <sup>f</sup> Well may they be *Dij Tutelares*, as being so tearmed after Iesus; but surely, no way *Dij Tutelares* in their gospell, and for to conclude this point, <sup>g</sup> the whole Societie is not indeed of Iesus, but of the Diuell.

<sup>a</sup> See the letters of A.C. pag. 23.

<sup>b</sup> Ib. p. 23.

<sup>c</sup> Ib. p. 57.

<sup>d</sup> Ib. pag. 24.

<sup>e</sup> Ib. pag. 20.

<sup>f</sup> 10. Colletons defense, p. 14.

<sup>g</sup> A relation of the faction begun at Wi. bich, pag. 67.

## The 2. Proposition.

*That the Iesuits are fore-runners of Antichrist.*

**A** ntichrist doubted to be come by reason of them: for they are <sup>b</sup> forerūners of Antichrist, & Arch-inventers of new Puritanisme, worse than ever was yet heard of, and all this is <sup>c</sup> done vnder pretence of Pharisaicall zeale.

<sup>a</sup> Wailsons Quodlibets.

Pag. 82.

<sup>b</sup> Ib. 56.

<sup>c</sup> A Dialogue betwixt a secular Priest and a lay gentleman in the Preface.

A

The

The downefall of  
The 3. Proposition.

*That the Iesuits are right Puritans in all things.*

<sup>a</sup>Watsons Quod  
lib. pag. 34.  
<sup>b</sup>Ib. pag. 27.

<sup>c</sup>Ib. pag. 142.

<sup>d</sup>Ib. pag. 169.

<sup>e</sup>Ib. pag. 154.

<sup>f</sup>Ib. pag. 26.

<sup>a</sup> **A** Iesuit is nothing els but a Reformed Priest, right Puritan in all things. <sup>b</sup> In matters and doctrine, pertaining to manners, government, and order of life, in this respect all wholly Puritans: for distinctions sake, we may call the Puritan Papists, to distinguish them from the Puritan Protestants. <sup>c</sup> They are iust like to the Puritanian, or the Cartwrightian, or the Brownistian, or the Genevian, or the Gehennian platforme. And there are <sup>d</sup> at the least a hundred principles, and odde tricks concerning government, auctoritie, tyrannie, popularitie, treason, conspiracie, &c. which they iumpe as iust together in, as if both were made of one mould. <sup>e</sup> Verie dangerous, vnlesse some order be taken for the both in time: <sup>f</sup> but of the twaine, the Iesuits are more dangerous than the Puritans.

The 4. Proposition.

*The Iesuits are worse than the Turke, &c.*

<sup>a</sup>Watson in his  
Quodlib. p. 138.  
<sup>b</sup>Ib. pag. 18.

<sup>c</sup>Ib. pag. 169.

<sup>d</sup>Ib. pag. 4.

<sup>a</sup> **T**hey are blasphemous wretches, and <sup>b</sup> impious brood, Progenie of vipers, to vse our Saviours words against them, the offals of the old Scribes and Pharisees, who hath taught them to eschew *iram venturam*? <sup>c</sup> they vse to *turkize* over men in a shameful maner, nay, it <sup>d</sup> were better to liue vnder the Turke for the securitie of their soules, than vnder the Iesuits government, or rather captivitie.

The



**The 5. Proposition.**

*They are dangerous fellowes.*

**I**<sup>a</sup> must be forced to open to the world, what grosse errors they do maintaine, how marveilously the people are blinded and seduced by them, and how dangerous a race they runne, to their owne and all others destruction. <sup>b</sup> Doubtlesse, there will come much danger vnto the Catholike Church, if these violent spirits bee not in time suppressed, and therefore <sup>c</sup> these fellowes must be looked vnto in time; yea, <sup>d</sup> it is high time for all Christendome to looke vnto them, for, if let goe any longer, hardly reclaimed.

<sup>a</sup> *Ib. in the pref.*

<sup>b</sup> *Ib. pag. 294.*

<sup>c</sup> *Ib. pag. 47.*

<sup>d</sup> *Ib. pag. 103.*

**The 6. Proposition.**

*Vicious both in life and manners.*

**H**eretofore the Lay did debauch the Religious, now the Religious doe debauch the Lay and that as bad, as bad may be. I knowe <sup>b</sup> they can endure nothing worse, then to heare of their owne lewdnesse: yet, <sup>c</sup> because they pervert all both God and mans lawes, and runne against the course of nature and kind, I will discover these <sup>d</sup> Iesuiticall spirits, whose Luciferian pride is such, as it delighteth to bee counted famous in mischeife, and to haue none to equall them in impiety; but all base, and meanelly esteemed of, compared with themselves in villanie: as <sup>e</sup> vn honest, vncharitable, irreligious, vn priestly practises, vnspeakable pride ambition, envie, malice, extortion, crueltie, and aboue all their intolerable backbiting tongues, for inuectiues

<sup>a</sup> *Letter of A.C. pag. 29.*

<sup>b</sup> *Quodlibet. p. 240.*

<sup>c</sup> *Ib. pag. 82.*

<sup>d</sup> *Ib. pag. 359.*

<sup>e</sup> *A Dialogue betwixt a secular Priest. & a Lay Cath. in the Preface.*

## The downefall of

<sup>e</sup> A let. of A. C.  
pag. 29.

<sup>z</sup> Ib pag. 78.

<sup>b</sup> Quodl. pag. 7

<sup>i</sup> A let. of A. C.

pag. 34.

<sup>k</sup> Ib. pag. 38.

against them they hate.<sup>f</sup> What shall we say, when a religious societie, and that of *Iesus*, can beget such brast-  
g Fie on such Fatherhood, so rooted, so fruited. <sup>h</sup> Are they not rockes of scandall, to all Priesthood, and is it not a shame that so religious a corporation, should so ioine hands with the Diuel against the vertuous? Surely <sup>k</sup> I see no reason, why to the *wickelevist* vpbraiding vs with the enormous manners of the religious. heretofore in Gods Church, we should be so straight laced, as not to acknowledge him as much: seeing that even at this day in *England*, we haue *Iesuits* such manner of Religious.

## The 7. Proposition.

### *The Iesuits are noted of Ambition.*

<sup>a</sup> Watsons

<sup>b</sup> Quodlib. p. 200

<sup>c</sup> Declaratio

motuum ac tur-

bationis in An-

glia. pag. 36.

<sup>e</sup> A. C. let. p. 20.

**T**He <sup>a</sup> wicked *Iesuits* are of *Luciferian ambition*, <sup>b</sup> most ambitious and cunning, in seeking to beare rule over the Clergie, and being once <sup>c</sup> fired in the ambitious mounts of *Phaetons* chariot, they trouble all *Europe*, by this their *ambitioning* aboue all Religious orders in holy Church, *in ordine ad demouem, emulantes stil charismata pessima.*

## The 8. Proposition.

### *Vaine-glory.*

<sup>a</sup> Declaratio

motuum &c. in

Anglia pag. 51.

<sup>b</sup> Quodl. p. 156

**T**Hese good *Fathers*, are so desirous of their own credit and *glory*, as if they were <sup>b</sup> a companie of *Swaggerers*, *Ruffians*, or bragging braggates of *Toledo*.

The



**The 9. Proposition.**

*Envy.*

**T**here is *Envy* in them, to see any doe well that followes not them, <sup>b</sup> proving themselves right *Momists, Zoilists, and Aristarchists*; and I <sup>c</sup> verily thinke, nether *Zoilus, Aristarchus, Timon*, or other *Misanthropos*, ever equald, or else was to be compared with a *Iesuit* in the damnable art of detraction, or *Envy*.

<sup>a</sup> A Dialogue betwixt a secular Priest and a Lay Catholick in the Pref.

<sup>b</sup> Quodl. p. 74.

<sup>c</sup> A Dialogue &c. in the Pref.

**The 10. Proposition.**

*Malice.*

**W**hat should I speake of the <sup>a</sup> inhumane parts of these cruell men, their dogged natures & Jewish hearts, where once they conceaue a dislike? rightly following that Atheall principle of *Machiavell* never to pardon, vnlesse for disadvantage where once thou hast taken a displeasure: so that <sup>b</sup> revenge with them, hath never an end, but with the death of their aduersaries, & their reproch after death. where by it is evidently proved, that there is <sup>c</sup> more like *Divellish*, then humane *malice* in them.

<sup>a</sup> Quodl. p. 84.

<sup>b</sup> A Relation of the faction at Wesbich pag. 74

<sup>c</sup> A dialogue betwixt a secular Priest and a lay gentleman in the Preface.

**The 11. Proposition.**

*The Iesuits are noted of Vncharitie.*

**T**he <sup>a</sup> *Iesuits* pretend Fatherly Charitie, exhibited to wards all Priests; an affirmance so far from truth, as to doubt, concerning this matter in question, whe-  
ther

<sup>a</sup> Colletons defence of the flandered Priest pag. 32.

ther it be true or no, were to doubt, whether there be a Sunne in the Firmament, or no. For what is more common with them, then by their <sup>b</sup> Iesuiticall *uncharitie*, to leaue a man [not to Gods mercy] but to his iudgement?

## The 12. Proposition.

## Of Crueltie.

<sup>a</sup> Quodl. p. 335.  
<sup>b</sup> lb. pag. 22.

They <sup>a</sup> are mercilesse, hard, and *cruell harted* to their afflicted brethren; for <sup>b</sup> instead of meekenesse, mercy and compassion, they haue put on a sterne, harsh and *cruell hardnes*, void of all pittie, mildnesse or remorse. And <sup>c</sup> in the *Low-countries*, they haue beene so *cruell*, as that they haue not only brought many excellent men to a miserable end, but haue reproched the after death.

<sup>c</sup> A relation of the faction at Wisbich. p. 78.

## The 13. Proposition.

## Famous for murders and Massacres.

<sup>a</sup> Quodl. p. 337.  
<sup>b</sup> A relation of the faction at Wisbich pag. 67.  
<sup>c</sup> Quodl. p. 18.

The only thing they long for, is to bring al a flore in fire and sword, according to their <sup>b</sup> prowd, *Machiavillian*, and *cruell* designements, committing many <sup>c</sup> secret *murders*, & open *Massacres*. And verily some breath of bloody garboyles and cruelties is threatned to all nations, by these *Assassinists*. For what are they all, say some that know them, but *massacring*, butcherlie, buyers and sellers of their deare country mens blood? <sup>d</sup> The very *Canibals*, and *Anthropophagies*, shall rise vp at the last daie, and condemne this barbarous and savage generation of *Belials* blood for this crime.

<sup>d</sup> lb. pag. 83.

The



*the Iesuites.*

The 14. Proposition.

*Sauvie fellowes.*

<sup>a</sup> **T**Hese malapert *Iesuits*, become *sauvie* everie <sup>a</sup> *Quodl. p. 15.*  
where, where they once get but never so little  
advantage.

The 15. Proposition.

*Impudent.*

<sup>a</sup> **V**Ho would thinke, that anie strumpet were <sup>a</sup> *Quodl. p. 249*  
shee never so *impudent*, could put vpon her  
such a brazen forehead? They are all <sup>b</sup> like <sup>b</sup> *ib. pag. 9.*  
common strumpets. For <sup>c</sup> they will stand to nothing, <sup>c</sup> *ib. pag. 320.*  
though there be a thousand witnesses.

The 16. Proposition.

*Iniurious.*

**T**He <sup>a</sup> *Iesuits* abettours of most grievous wrongs and <sup>a</sup> *Colletons inst.*  
infamie, <sup>b</sup> especiallie to the Priests. <sup>b</sup> *defence, pag. 32.*  
<sup>b</sup> *ib. pag. 267.*

The 17. Proposition.

*Vnhospitall.*

**A** man may <sup>a</sup> as soone breake their neckes, as their <sup>a</sup> *H. Elyes notes*  
fasts at a *Iesuits* College. <sup>a</sup> *upon the Apola.*  
<sup>a</sup> *pag. 108.*

The 18. Proposition.

*Pillars and polers of the People.*

There

<sup>a</sup> Quodl. p. 75. **T** Here <sup>a</sup> is much *polling* and *pilling* of Catholickes in  
<sup>b</sup> Ib. pag. 69. England vnder the colour of holie vses. <sup>b</sup> Verres not  
 more odious for *pilling* than the *Iesuits*.

## The 19. Proposition.

## Causers of dissention.

<sup>a</sup> Quodl. pag. 2. **T** He *Iesuits* beginners of contention, <sup>b</sup> firebrands of  
<sup>b</sup> A relation of all seditions. All the Cleargie and sociall *dissention*  
 the faction at in our Realme, proceeded from the *Fathers* of the Socie-  
<sup>c</sup> Quodl. pag. 4. ty; and these are the very <sup>c</sup> first brokers, breathers & bro-  
<sup>d</sup> A relation of chers of *contention* abroad. Whose <sup>d</sup> delight is in no-  
 the faction at thing but in *factions* and *novelties*, and why? because  
<sup>e</sup> Let. of. A.C. <sup>e</sup> with their *Zizaniaes* of *faction*, they make boot & ha-  
 61. vocke of Catholickes estates; <sup>f</sup> getting more by *discord*  
<sup>f</sup> Declaratio than otherwise, and therefore it is no marvell if <sup>g</sup> in pri-  
 motuum &c. p. vate families, they *separate* bretheren one from an other,  
 62. and the husband from the wife, inflaming them with  
<sup>g</sup> A relation of rancour and envie, one against an other. For this <sup>h</sup> is a  
 the fact at wisb pag. 76. knowne position amongst the *Iesuits*, *Divide & imper*,  
<sup>h</sup> Ib. pag. 78. and therefore, they do both stir vp, and maintaine *dissen-*  
*sions*.

## The 20. Proposition.

## Accusers and diffamers of their brethren.

<sup>a</sup> A dialogue be **T** Heir Adversaries haue alwaies found them to vse  
 twixt a Secul as sharpe teeth, and as hurtfull tongues, to the ren-  
 Priest and a Lay ting asunder their good names, and wounding them other  
 Gentl. pag. 56. wise (yet all in secret manner) as anie other men they  
<sup>b</sup> Quodl. p. 122 had occasions to deale with. For why, <sup>b</sup> they passe all  
 that



that ever yet were for *detractio*n; yea, even when they  
 haue tormented a man to death, yet haue they most flie  
 and cunning flights, to make it seeme apparent they ne-  
 ver did such a thing, and withall to make the party cri-  
 cified by them, yet still to be condemned of the worlde,  
 as *maledictus*, and an iniurious slanderer of them. And  
 that you maie know, that <sup>c</sup> of *defamations* their *Societie* <sup>c</sup> *A.C. let. p. 9.*  
 hath the exactest schoole vnder heaven, they obserue  
 certaine <sup>d</sup> *theall* orders, and *Machiavillian* maximes, <sup>d</sup> *Quodl. p. 123.*  
 for their owne advantage: as, *detrabe audacter, aliquid*  
*adherebit*: but <sup>e</sup> the chiefe points to be kept are these. <sup>e</sup> *ib. pag. 124.*  
 two: the one, that the matter haue some shew of pro-  
 babilitie in it selfe, the second point is, that having a  
 ground to build vpon what kind of *detractio*n he plea-  
 seth, he must alwaies apply the infamie, in iust opposi-  
 tion to the true fame and report. Thus, <sup>f</sup> by *accusing* o- <sup>f</sup> *Declaratio*  
 thers, they make way for their owne hawtines. But <sup>g</sup> is <sup>g</sup> *motuum, &c. p.*  
 it not a most vnchristian, Turkish, hereticall, and traite- <sup>18.</sup>  
 rous ground they stand vpon, and a Promontorie farre <sup>g</sup> *Quodl. p. 133.*  
 beyond all the capes and points of pietie, lying out into  
 the dead Sea, Persian gulfe, or Stygian lake of perdition,  
 to affirme, that all must be *defamed, detracted, backbitten,*  
*despised, and borne downe* that are opposite to them and  
 their designes? yea, <sup>h</sup> whatsoeuer parson is directly bent <sup>h</sup> *ib. pag. 96.*  
 against them, they must never leaue him; but *calumpniat,*  
*slander* and *invent new matter against him*, so that bee <sup>i</sup> *ib. pag. 99.*  
 the Pope, or Prince, or other Monarch that doth not  
 fauour their *Iesuiticall Allobrogicks*, although he do no  
 waies stir against them, yet for that he runs not with  
 them, he shall be sure to haue heart, head and pen, yea  
 and hands to bee laid vpon him, vntill both eares and  
 B cheekes

<sup>k</sup> A relat. of the  
fact. at Wisbich.

<sup>l</sup> A. C. let. p. 21.

<sup>m</sup> Ib. pag. 27.

<sup>n</sup> Quodl. p. 99.

cheekes, do burne with infamies. For they that are not with them, are against them. And they<sup>k</sup> that oppose themselves against them, cannot be iudged vertuous, or of any estimation.<sup>l</sup> Whereas on the contrary side, bearing the print of their praise, it skills not howe very a foole or knaue, or both a man bee. Thus wee may perceauē,<sup>m</sup> *Detraction* to be the most *Iesuiticall* vice of all others, And the <sup>n</sup> *Iesuits*, to be the most malicious, traiterous, and irreligious *calumniators* that ever lived on earth, vnworthy that ever the earth should bear them, and an intolerable indignitie to the whole Church of God, that ever such wicked members should liue unpunished in her, as they doe.

### The 21. Proposition.

*High conceited of themselves.*

<sup>a</sup> Quodl. p. 45.

<sup>b</sup> H. Elyes notes  
upon the Apol.

<sup>c</sup> Relation of the  
faction at Wisb.

pag. 69.

<sup>d</sup> Quodl. p. 73.

<sup>e</sup> Ib. pag. 16.

<sup>f</sup> Ib. pag. 244.

<sup>g</sup> Ib. pag. 64.

<sup>h</sup> A. C. let. p. 25.

**H**OW meanely they think of others; yet they haue <sup>a</sup> Diuelish spirits, of a *Luciferian* spirit and *Conceit* of their owne proper excellencie, & a <sup>b</sup> fond opinion, to think that nothing can be wel done without them. <sup>c</sup> All must depend on them. Nothing holy, Catholike, sound, nor the Masse rightly celebrated, vnlesse it be by them. <sup>d</sup> Every one of them must be *Reclor chori*, and *dominus fac totum*, and an absolute superlatiue in all things. <sup>e</sup> All *superlatiues*, all *Analogists*, all *Metaphysitians*, all *entia transcendentia*. And they <sup>f</sup> will bee called new *Apostles*, *Illuminats*, and extraordinary *Rabbies*, that haue more neere familiaritie & acquaintance with God, then any other, <sup>g</sup> to obtaine al futes: & hence it is, that a <sup>h</sup> Gentlewoman said, that shee was brought

by



by a Secular Priest on her way to heaven, by a *Iesuit*ed Priest to heaven gate, by a professed *Iesuite* beholding to him for heaven: so that you may hence collect, that every *Iesuit* is a rare man, all his crowes white, & finally, that their many *Atheall* principles, are all reduced to two monstrous heads; to wit: *exaltation of themselves*, and downecast of all that side not with them.

<sup>1</sup> Quodl. p. 72.  
<sup>2</sup> A.C. let. p. 26.  
<sup>1</sup> Quodl. p. 112.

**The 22. Proposition.**

*For learning.*

**T**He most *vnlarned Iesuite* (if wee beleue them) doth far excell the most learned Secular Priest. **N**o learning in the world before the *Iesuits* appeared, no learned man now, if hee hath not beene brought vnder them.

<sup>1</sup> A true relation of the faction, at Wisbich.  
<sup>2</sup> H. Elye's notes on the Apol. pag 203.

**The 23. Proposition.**

*For Religion.*

**R**eligion had beene vnterly quailed, if they had not beene.

<sup>1</sup> Quodl. p. 73.

**The 24. Proposition.**

*Commended by others*

**T**He *Iesuits* haue learned one speciall trick of *Ma-chiavell*, to be at composition with certain Nobles, Gentlemen, and others in Princes Courts, to spread broad their workes, with report, every thing to be very rare. These cease not to extoll them vnto the skie.

<sup>1</sup> lb. pag. 72.

<sup>2</sup> lb. pag. 5.

*The downefall of*

**The 25. Proposition.**

*By themselves.*

*a lb. pag. 335.* **T**Here is another *a* tricke of *Machiavell*, to make all o-  
ther mens writings odious, and to commend their  
owne by themselves, or their Neutrals. Yea, *b* it is as  
*b lb. pag. 113.* common *a* practise with the *Iesuits*, to seeke to advance  
themselves, as to say their *Breviarie*.

**The 26. Proposition.**

*The Iesuits not to be spoken, nor written against.*

*a Quodl. p. 44.* **T**He *Iesuits* must not be spoken against. For *b* if a man  
*b lb. pag. 103.* speake directly against them, out vpon it, it is not to  
*c lb. pag. 95.* be heard spoken of, or once looked vpon. As if there  
were *c* an Act to bar others from speaking against them,  
*d lb. pag. 332.* or that it were *d* high blasphe-my, to contradict these De-  
*e lb. pag. 122.* mi-gods in any thing. And generally the *e* people are so  
enchanted by the *Iesuits*, that they will not beleue any  
*f lb. pag. 69.* thing against the, that *f* all are accounted hereticks that  
*g lb. pag. 337.* move their proceedings; they *g* must not be disgraced,  
*h lb. pag. 195.* yet their brokers can revile others: and in like sort, the  
*Iesuits* haue this *h* coggery, to make the bookes written  
against them, to be infamous libels and satyricall inve-  
ctives, neither to be read, nor answered.

**The 27. Proposition.**

*That they are generally provide.*

*a A.C. let. p. 23.* **T**He kingdom is wholly of this world, which may  
*b Quodlibet. p.* be scene *b* by their capers of ambition & arrogan-  
*14517 pag. 11* cy



ry, and <sup>c</sup> *Luciferian pride*, in all which they <sup>d</sup> imitate *Lucifer*. For their <sup>e</sup> *pride* and disdain hath already past *gradum ad octo*, and passe it any farther, it is twentie to one, it will passe *extra spheram activitatis*.

<sup>c</sup> Ib. pag. 157.  
<sup>d</sup> Ib. pag. 336.  
<sup>e</sup> Ib. pag. 42.

The 28. Proposition.

In Apparrell.

<sup>a</sup> *The Fathers* bestow much on themselves, like <sup>b</sup> *gal-lints* or courtly *Rabbies*, and <sup>c</sup> their *pride in apparell* amongst *Lords* and *Ladies* is such, that like <sup>d</sup> *vaine-glorious Pharisees*, they ride to and fro in their *coaches*, like *Surleboies*, *Moûtseignors*, or other *mē of State*, being in this <sup>e</sup> their great *gallatry* richly attended on, with a great traine of servants, as if they were *Barons*, or *Earles*; and <sup>f</sup> there hath been found a *Iesuit*, that hath worn a *gir-dle* with hangers and rapier about ten pounds, a *Ierken* also that cost no lesse, that made three suits of apparell in one yeare, whose *horse and furniture*, and his owne *apparell on him*, was valued to an *100. pounds*, who for his part dispendeth yearly *400. pounds*, and yet hath no *patrimony*.

<sup>a</sup> Quodl. p. 70.  
<sup>b</sup> Ib. pag. 46.  
<sup>c</sup> A let. of A. C. pag. 23.  
<sup>d</sup> Quodl. p. 70.

<sup>e</sup> Ib. pag. 70.

<sup>f</sup> A Dialogue betwixt a secular Priest & a Lay Gentleman, p. 90.

The 29. Proposition.

Cooseners.

<sup>a</sup> *These Iesuits* are *cogging mates*, and <sup>b</sup> vse *cony-catching devises* to get mony, <sup>c</sup> with all manner of *false-hood and coggerie*, that may be imagined. Besides this, they haue sundrie other <sup>d</sup> *dogtricks of consenage*, to cut *purses*, *pick-locks*, commit *burglaries*, *extortion*, *simonie*, and all kinde of *Lombardian devises* to make *gaine*.

<sup>a</sup> Quodl. p. 352.  
<sup>b</sup> Ib. pag. 315.  
<sup>c</sup> A let. of A. C. pag. 9.

<sup>d</sup> Quodl. p. 36.

<sup>a</sup> Ib. pag. 96.

<sup>f</sup> Ib. pag. 70.

<sup>g</sup> A relation of  
the faction at  
Wibich. pag. 75

<sup>a</sup> Quodl. p. 96.

<sup>h</sup> Ib. pag. 137.

of, and these <sup>e</sup> finefingred boies, are very nimble about Ladies & gentlewomens iewels, & thus by their <sup>f</sup> prettie *lie coufenage*, and such points, rules, and principles of learning and knowledge, as pertaine to *conycatching*, and other *Machiavilian* devises, (wherein there is none that goeth beyond them) they haue here in <sup>g</sup> England gotten into their hands all auctoritie, good estimation, and all the stocke or treasury of mony, doing what they list, both at home and abroad; but for these and the like <sup>h</sup> *coufenages* to enrich themselves, they haue beene banished both out of the cittie of *Perugio*, and <sup>i</sup> *Milan*.

### The 30. Proposition.

#### Hypocrites.

<sup>a</sup> A Dialogue be  
twixt a Secular  
Priest and a Lay  
Gentil. in the pref

<sup>b</sup> Quodl. p. 37.

<sup>c</sup> A dialogue be  
twixt a Secular  
Priest and a Lay  
Gentleman in  
the Preface.

<sup>d</sup> Quodl. p. 197.

<sup>e</sup> Ib. pag. 336.

<sup>f</sup> Ib. pag. 197.

<sup>g</sup> Ib. pag. 83.

<sup>h</sup> Ib. pag. 22.

<sup>a</sup> These men make an *hypocriticall shew* & vaine vaunt of Religion, <sup>b</sup> a chiefe meanes of drawing others to them. For <sup>c</sup> vnder pretence of their *Pharisaicall zeale* & <sup>d</sup> *liues*, these <sup>e</sup> *mocke-religious persons*, <sup>f</sup> haue deluded many vertuous men & women; because <sup>g</sup> every *Iesuit* takes vpon him to be an illuminate, an inculcate guider of soules, and a man come to the highest step of the scale or ladder of perfection, <sup>h</sup> voide of all pittie, mildnesse or remorse, saue only *Catecolinian* carrying his countenance in his hands, to sob and smile in a trice.

### The 31. Proposition.

#### Making a vaine shew of Religion and good works.

<sup>a</sup> Quodl. p. 140.

<sup>b</sup> Ib. pag. 314.

<sup>c</sup> Ib. pag. 137.

These <sup>a</sup> *prowde Pharisees* by <sup>b</sup> *pretended pietie* allure multitudes: for <sup>c</sup> they pretende themselves to bee

more



more holy than the rest, and that therefore in respect of the sins that raigned amongst others, they would neither eate nor drinke with them, and such a<sup>d</sup> blind conceit, haue these<sup>e</sup> illuminates of high aspires, of their *Pharisean holynesse*, that they make arrogant vaunts thereof,<sup>f</sup> by ostentation of mortification, obedience, perfection of state, that one of the brake out into these words. O my good God? how much hast thou honoured me, aboute thousands of my brethren in thy service, howe may I not hope, for my long sufferances for thy sake, my watchings, praiers, fastings, to bee thine for ever! Thus you<sup>h</sup> see what vertue these<sup>i</sup> prowd *Pharises* haue, and how boldly it may bespeake Gods iustice: but in fine, it will<sup>k</sup> proue nothing, but avarice, extortion, coufening, treacherie and treason.

<sup>d</sup> Ib. pag. 13.<sup>e</sup> Ib. pag. 139.<sup>f</sup> Ib. pag. 60.<sup>g</sup> A let. of A. C.<sup>h</sup> pag. 25.<sup>i</sup> Ib. pag. 26.<sup>j</sup> Quodl. p. 140.<sup>k</sup> Ib. pag. 60.

### The 32. Proposition.

*Vse to doe evill vpon good pretences.*

\* They vse to do all their evils, especially vpon pretext of Religion and holynes<sup>b</sup> as *ordo ad Deum*, and *bonum societatis*, or, *propter obedientiam*, or *maiores Dei gloriam*. By these principles they may<sup>c</sup> not only detract & calumniate, and take away mens good names, but even also their liues if need require; by<sup>f</sup> anie treacherie, cruelty, treason, or what mischiefe soever it skills not, so it be *propter bonum societatis*, or *ordine ad Deum*, they are to omit no opportunitie or villany, that may further such their intents. And is not this<sup>g</sup> a seditious, odious, blasphemous and sacrilegious abuse of Gods diuine graces, vertues, and benefits bestowed, to make them dog-

<sup>a</sup> A letter of A.<sup>b</sup> C. pag. 26.<sup>c</sup> Ib. pag. 39.<sup>d</sup> Quodl. p. 68.<sup>e</sup> A dialogue be-<sup>f</sup> twixt a secular<sup>g</sup> Priest and a<sup>h</sup> Lay gentleman,<sup>i</sup> pag. 59.<sup>j</sup> Quodlib. pag.<sup>k</sup> 103.<sup>l</sup> Ib. pag. 244.<sup>m</sup> Ib. pag. 68.

dogbolts in every bow, and shafts in everie quiver, to draw out for the managing of any impious fact whatsoever? For they<sup>h</sup> may say or do, anie thing, so the rule and standart in their consciences be, *ordo ad deum*, or *bonum Societatis*: but neverthelesse, this<sup>i</sup> same *ordo ad deum*, or *bonum societatis*, is such a matter with a *Iesuit*, that it makes him all manner of waies *disordered*, & not so *bonus socius*, as *Robin good fellow*. For here hence are all his Equivocations, wherein his tongue runs one waie, and his meaning an other, that yee know not where to finde him; a shame that *bonum Societatis*, should subsist vpon so vile support, as such an *ordo ad Deum*.<sup>k</sup> Whereby all a *Iesuits* evils, must bee reputed from the holy Ghost, and the verie name of a *Iesuit*, to import infallibilitie in faith and charitie, and so farre forth, that what he beleeveth, faith, or doth, (be it never so much to the blemish of any parson, yea to the preiudice of a whole common wealth) must not be thought to neede anie collaterall credit: for by one of their<sup>l</sup> two Principles, *ordo ad Deum*, or *obedientia*, (by which as by a common medicine, they will salve all they do) there is nothing can go, or be done amisse, by any *Iesuit*: for that alwaies, it is either *in ordine ad Deum*, if an act of a Superiour; or *propter obedientiam*, if done by an Inferiour.

### The 33. Proposition.

They are dissemblers.

<sup>a</sup> Quodl. p. 33. THE Iesuits neuer meane truly, sincerely, and directly; there is<sup>b</sup> scarce a true word in anie of them, and manye ROTORIOUS vntruths: but a<sup>c</sup> false heart, in all, or most of

<sup>h</sup> Letter of A.C.

pag. 27.

<sup>i</sup> Ib. pag. 39.

<sup>k</sup> Ib. pag. 51.

<sup>l</sup> Quodl. p. 68.

<sup>a</sup> D. Bagshaw

answer pag. 18.

<sup>c</sup> Quodl. p. 345.



of them. Their<sup>d</sup> ground where they take, be it even a-<sup>a</sup> *A let. of A. C.*  
gainst the holy Sea, is *dolus* not *virtus*, their<sup>e</sup> speech in. *par. 9.*  
definite, peremptoric, and *dissembling*, and therefore<sup>f</sup> it *Quodl. p. 296.*  
is hard to convince them of any errors in faith, by rea-<sup>f</sup> *Ib. pag. 13.*  
son of their fly *dissembling*, & equivocation, sophisti-<sup>g</sup> *Ib. pag. 35.*  
cation, winding and doubling; they can<sup>h</sup> *collogue* with <sup>c</sup> *A. C. let. p. 18.*  
anie course, by either oath, or other externall signe  
whatsoever should be required at their hāds, according  
to the lawes of their mentall evasions and equivocati-  
ons, grounded vpon their *ordo ad Deum*, which permits  
them any *dissimulation*: and therefore<sup>i</sup> senselesse be that <sup>i</sup> *Quodl. p. 187.*  
man or woman holden for ever, that shall iudge anie  
*sinceritie*, *fidelitie*, *naturall and humane affection* or other  
*good meaning* to be in them.

## The 34. Proposition.

*Equivocators.*

**N**O one thing breedeth greater danger and ha-<sup>a</sup> *Quodl. p. 32.*  
tred to all Catholikes in England, then the Iesu-  
*its* abuse of *Equivocating*, making it indeed no-  
thing else but an art of lying, cogging, foisting and for-  
ging, and that without al respect of matter, time, place,  
person, (so it be not to a superiour *Iesuit*) or other cir-  
cumstance, whatsoever: all is one, *vti scientia, Iura, per-*  
*iura, secretum prodere noli.* <sup>b</sup> *Ib. pag. 67.* For they hold it *dogmatizan-*  
*do*, that they may not only to our aduersaries: but even  
also to any Catholike Magistrate, yea to the Pope him-  
selfe, answere one way and meane another. And this  
<sup>c</sup> *Ib. pag. 304.* doctrine of the *Iesuits*, touching *equivocation*, hath al-  
ready bewitched so many of the Lay Catholiks, that  
C *dim-*

a 1b pag. 67.

• A relation of  
the faction at  
Wilsbich. p. 46.

f 1b. pag. 73.

g Quodl. p. 33.

h D. Bagshawes  
answer. p. 36.

i Quodl. p. 300.

k 1b. pag. 61.

l 1b. p. 31.

m 1b. 354.

n Ales. of A C.  
pag. 61.

o A Relation of  
the faction at  
Wilsbich. pag. 73.

It is impossible it is, for any (that is not a Jesuit) to know a  
Jesuits hart, & no man is able to bind vpon any words  
of theirs, they haue so many shifts, and so little consci-  
ence in speaking truly, except it bee one of themselves  
to another: otherwise, their manner is, to frame their  
speeches according to their company, alwaies apply-  
ing themselves to the times, and occasions as they fall  
out, and f they are so delighted with this *Equivocation*,  
or a subtile and dissembling kind of speeche, as that to  
the scandall of others (as before hath beene declared)  
they are not ashamed to defend it in their publike wri-  
tings, & in abusing the words of St Paul, with *factus sum*  
*omnia omnibus, vt omnes lucrifaciam*; to this end and  
purpose, h absurdly alleaging diuerse places of Scrip-  
ture, i by which doctrine of theirs, there is laid  
forth an open way to *Atheisme*, so to expound the A-  
postles as they may be thought to temporize, which is  
a plaine kind of dissimulation. But let these k men of the  
*Bernard high Law*, such like as liue by their wits & prin-  
ciples of *Machiavell*, taught by their *Arab. Rabbies* how  
to maintaine this their l absurd Paradoxe of *Equivoca-*  
*tion*, m that haue so great facilitie to coine lies, there-  
by to make any thing liked or disliked as they list, and to  
giue out by Newters what they please, n cease their  
quirkes and quiddities, as mentall evasions, *Equivocati-*  
*ons*, tergiversations, and the like: for else, o they are com-  
monly now adaies held so great lyers, that I doubt whe-  
ther any, or all of the *Jesuits* wordes, yea or others that  
are in *England* this day will be accepted of, for the va-  
lew of a straw, by any that knowes them, they are so full  
of *Equivocations* and doubtings.



## The 35. Proposition.

## Temporizers.

**T**hey hold it lawfull to *temporize* with the Civill<sup>a</sup> Magistrate,<sup>b</sup> making Religion a matter of state, and policie, to draw people vnto them, by plausible hypocrisie, and shew of zeale: not a matter of conscience, to direct them aright, And thus, by<sup>c</sup> their *temporizing* platformes, casting *omnia pro tempore, nihil pro veritate*, they hold the<sup>d</sup> making of close Catholiks in policie,<sup>e</sup> which by their flat *Atheall* doctrine, secretly taught in Scotland,<sup>f</sup> are freely permitted, to eate flesh as companie occasioneth, to read all kind of bookes indifferently, and to goe to a Masse in the forenoone, & to a Puritan Sermon in the afternoone, and lastly<sup>g</sup> licensed to marry with Catholikes.

<sup>a</sup> Quodl. p. 212.  
<sup>b</sup> Ib. p. 21.

<sup>c</sup> Ib. pag. 330.  
<sup>d</sup> Ib. pag. 21.

<sup>e</sup> Ib. pag. 21.  
<sup>f</sup> Ib. pag. 24.  
<sup>g</sup> Ib.

<sup>h</sup> A Dialogue betwixt a secular Priest and a Iesuit. pag. 100.

## The 36. Proposition.

## Falsaries.

**I**t is no newes with them, to alleage *Auctors corruptly*, by<sup>b</sup> nipping of words and cutting of that, which confuteth the thing for which they are alleaged: which<sup>c</sup> *false play of theirs*, in taking that which serveth their turne (as they think) and leaving out the substance of the matter, is often practised; but aboue all other things, most shamefull is the *corrupting* of the Cardinals letter<sup>d</sup> vrged by the Priests against the Iesuits.

<sup>a</sup> H. Elyes notes upon the Apol. pag. 124.  
<sup>b</sup> Ib. pag. 18.  
<sup>c</sup> Ib. pag. 188.  
<sup>d</sup> Ib. pag. 188.

<sup>e</sup> Relatio turbam exhibita sacrosanctae Inquisitionis officio. 27.

The 37. Proposition.

Politicians.

<sup>a</sup> Quodlibets in a  
the Pref.

<sup>a</sup> A Dialogue be-  
twixt a secular  
Priest and a Lay  
Catholick p. 86.

<sup>c</sup> D. Bagshawes  
answer, pag. 10

<sup>d</sup> Quodlib. 15

<sup>e</sup> Ib. pag. 147.

<sup>f</sup> Quodl. p. 17.

<sup>g</sup> 21.

<sup>h</sup> Ib. pag. 18.

<sup>i</sup> Ib. pag. 62.

<sup>j</sup> Ib. pag. 64.

<sup>k</sup> Ib. pag. 64.

<sup>l</sup> Ib. pag. 62.

**T**He *Iesuits* religious pietie, is turned into meere  
Secular, or rather temporall and Laicall policie.  
and they are <sup>b</sup> Priests indeed, but exceeding  
cunning *Politicks* withall, and these <sup>c</sup> *Politicke* *canvassers*  
or <sup>d</sup> *Matchiavilian* *Politicians*, <sup>e</sup> have so many *Matchia-*  
*vilian* devises, as every plot and drift, seemeth to bee an  
infallible rule of falsehood, and a principle in chiefe,  
whereby the *Iesuits* doe square their actions, as never a  
Prince in Christendome, nor any man living, can tell  
where to find, or how to trace or trust them. <sup>f</sup> For in all  
sacrilegious and temporizing platformes, <sup>g</sup> *At* *he* *all* plots  
of perdition, <sup>h</sup> *Matchiavilian* or rather *Mahumetan-like*  
faction, <sup>i</sup> *Heathenish*, *tyrannical*, *Sathanicall* and *Turkish*  
government, <sup>k</sup> none goeth beyond the *Iesuits* at this  
day; <sup>l</sup> and they are able to set *Aretin*, *Lucian*, *Matchianel*,  
yea and *Don Lucifer* in a sort to schoole, as impossible  
for him by all the Art he hath, to besot men as they do.

The 38. Proposition.

Entermeddling in state-affaires too far.

<sup>a</sup> A dialogue be-  
twixt a secular  
Priest and a  
Lay gentleman,  
pag. 84.

<sup>b</sup> Let. of. A.C.

14.

<sup>c</sup> A dialogue be-  
twixt a Secular  
Priest and a Lay  
Gentleman in  
pag. 86.

**A**lthough there be an expresse clause in the *Iesu-*  
*its* mission into *England*, that they should not  
deale in matters of state: <sup>b</sup> yet, the *Iesuits* them-  
selves sticke not to vaunt, that they have a finger, not  
only in the *Catholicke* commons of this Realme, but  
also in the *State*, and <sup>c</sup> they are become officious stick-  
lers.



lers in Princes affaires Ecclesiastical or Tēporall, <sup>d</sup> both <sup>d</sup> *Ib. pag. 92.*  
 in *England* and *Scotland*, as is proued very sufficiently: &  
 according to <sup>e</sup> their doctrine of *statizing*, they <sup>f</sup> must <sup>e</sup> *Quodl. p. 227.*  
 be stirring, & ramporing, temporizing, and *statizing* like <sup>f</sup> *A dialogue be-*  
 martiall men, or common souldiers in the field of war, <sup>twixt a secular</sup>  
 in all temporal, mundane and stratagematicall affaires; <sup>Priest and a Lay</sup>  
<sup>Gentleman p 73</sup>  
<sup>h</sup> this is their delight, but ever they doe rather harme, <sup>Quodlib. in</sup>  
 than good thereby, and therefore it was well done of <sup>the Preface.</sup>  
 the Secular Priests, <sup>h</sup> earnestly to request, that all pro- <sup>A Dialogue be</sup>  
 ceedings of *State-busines* by the *Iesuits*, should be vtter- <sup>twixt a secular</sup>  
 lie and presently forbidden. <sup>Priest and a Lay</sup>  
<sup>gentleman p. 96</sup>  
<sup>i</sup> *Colletons inst*  
<sup>defence, p. 71.</sup>

### The 39. Proposition.

*They haue and mainetaine Intelligencers and spies.*

**I**T is an honourable policie in Princes, to entertaine  
*spies*, counterfeits, and traitors, <sup>b</sup> by whom they <sup>a</sup> *Quodlib. pag.*  
 know presentlie what is intended against them: <sup>191.</sup>  
 sem- <sup>b</sup> *Ib. pag. 315.*  
 blably, the *Iesuits* <sup>c</sup> haue their *intelligence* in all the kings <sup>c</sup> *Ib. pag. 65.*  
 courts in *Europe*; by some principall man or woman  
 of marke of their placing, <sup>d</sup> and their chiefe *Agent* to <sup>d</sup> *Ib. pag. 65.*  
 discover the secrets of Princes, is alwaies a *Iesuit* in re-  
 or in spe. These <sup>e</sup> *Agents* in all Princes Courts, giue in- <sup>e</sup> *Ib. pag. 315.*  
 formation to their Generall once a month, so that <sup>f</sup> no- <sup>f</sup> *Ib. pag. 65.*  
 thing is done in *England*, but it is knowne in *Rome* with  
 in a month after at the least. And say now, is it a fit thing  
 that <sup>g</sup> Religious men, that should spend their time in  
 study and contēplation, should take their greatest plea- <sup>g</sup> *H Ehes notes*  
 sure, delight, and contentment in writing and receiving <sup>on the Apol. pag.</sup>  
 packets of newes, from all coasts and countries, making <sup>264.</sup>  
 that their whole study and travaile?

## The 40. Proposition.

*Worke by great men.*

Quodl. p. 72.

Ib. pag. 73.

See 24. Prop.

**T**he *Iesuits* haue learned one tricke of *Machiavell*, thoroughly practised by *Erasmus*, to be at composition with certaine *noble men gentlemen* and others in Princes Courts, to spread abroad their workes, with report every thing to bee rare, and <sup>b</sup> there is no Prince in the world, but hath some *great Lord* or other about him, that wilbe ready to speake a good word for the *Iesuits*, in hope of a better time at their hands, at one time or other when kingdomes are at stake.

## The 41. Proposition.

*They effect all by Bribes and promises.*

Quodl. p. 153.

Ib. pag. 131.

A dialogue betwixt a secul. Priest and a lay gentleman  
pag. 65.

Quodl. p. 351

**T**He no lesse consciencelesse than mercilesse *Iesuits*, collect great summes of money over all the Realme, and wherefore is all this done? Because <sup>b</sup> the greatest enterprises taken in hand by th<sup>e</sup>, are done more by *bribes* given to brokers, and <sup>c</sup> great promises made to them, that are sticklers for them: <sup>d</sup> for the later it hath beene long the faction of the Religious *Fathers* so to doe, to put men to great expectation of favour and advancement when their day shall come, & to ring every yeare fresh Alarums of forein preparation, and I know not what: and as touching the former, it was an <sup>e</sup> old stale principle of *Machiavell*, to packe and sack vp sackes of mony to bring and binde mens tongues therewith, to preach and prate in court, country, and Pulpit, what



what they will haue, to keepe themselves in.

**The 42. Proposition.**

*Intercept Letters.*

**W**Ho knoweth not that the Iesuits,<sup>a</sup> such as<sup>b</sup> should haue made a conscience to open other mens letters, doe *intercept* letters and lie so in wait to *intercept* what passeth to and fro, that a small letter can hardly and that very seldome escape them? For they, & especially the *Iesuits of Rome*,<sup>c</sup> do *intercept* all manner of letters, of al men whosoever,<sup>d</sup> as they please themselves, not forbearing the packets, neither of the Cardinals, nor of Princes.

<sup>a</sup> The hope of peace, pag. 12.

<sup>b</sup> H. Elyes' notes upon the Apol. pag. 216.

<sup>c</sup> A relation of the faction at Wisbich pag. 77  
<sup>d</sup> 1b. pag. 75.

**The 43. Proposition.**

*Iniurious to Priests by debasing them.*

**T**He *Iesuits* tongue-torments, more cruell and heauie to the *Priests*, thā their aduersaries, racks, ropes or Tiburne Tippets, <sup>b</sup> calling anointed *Priests* knaues, villaines, spies, south-saiers, Idolaters, Libertins, Atheists, with other the most odious termes that the Diuell or malice is able to invent; shaking their heads, & vsing diuerse very disdainfull exclamations, as, ah, hah, hah, a *Seminarie*, an old *Queene Marie Priest*, a *Secular*, ah, ah, ah, alas poore men, you shall see the all leape at a crust, ere it be long; and <sup>d</sup> where these *Pathers* haue had most conversation and dealing, many of modest and temperate constitution, are become impious, brazenfaced, & furious men against *Priests*, whereypon the *Catholickes*.

<sup>a</sup> Quodl. p. 198

<sup>b</sup> A Dialogue betwixt a Secular Priest and a Lay Gentl. in the pref

<sup>c</sup> Quodl. p. 16

<sup>d</sup> A dialogue betwixt a Secul. Priest and a Lay Gentl. par. 67.

<sup>e</sup> Quodl. p. 17.

<sup>e</sup> 1b. pag. 161.

<sup>g</sup> 1b. pag. 174.

<sup>h</sup> Relation of the  
faction at Wisb.  
pag. 33.

<sup>i</sup> 1b. pag. 38.

<sup>k</sup> Declaratio  
motuum &c. in  
Anglia pag. 86.

<sup>l</sup> A relation of  
the faction at  
Wisbich. p. 74.

<sup>m</sup> A Dialogue  
betwixt a Sec.  
Priest and a Lay  
Gentleman.

lickes haue not beene afraid to lay violent hands, with offer to strike, or to run with drawne swords at *Priests*, and <sup>e</sup> reported that it were no more offence to kill one of them, than to kill a notorious persecutour and hereticke: so that, <sup>g</sup> if the *Iesuits* should preuaile, the poore Seculars were as good to be all hanged vp together, as liue to endure the insults, triumphs & vpbraidings that shalbe laid against them, <sup>h</sup> as though no Secular Priest were worthy to be named the same day that mention is made of a holy *Iesuit*; <sup>i</sup> and that it might be sufficient for them, if they might haue some curat-ships to say Masses, and so much favor, as to attend vpon them to know their Masterhips pleasure, what they would command them; and <sup>k</sup> this debasing and abasing all *Priests*, the <sup>l</sup> *Iesuits* will not cease, vntill they haue cast out the *Priests*, and that by wicked meanes, not only of themselves, but <sup>m</sup> even of Schismatickes and common enemies.

### The 44. Proposition.

*By suspending them from their faculties.*

<sup>a</sup> Colletons defence of the  
slaied Priests  
pag. 32.

<sup>a</sup> **H**OW many of the Secular Priestes were suspended from the vse of their *faculties*, because they would not confirme *Blackwels* auctoritie vnder their hand:

### The 45. Proposition.

*From the Altar.*

<sup>a</sup> 1b. pag. 185.

**A**S you may plainly see in a iust defense of the slaied Priests by <sup>a</sup> *Io. Colleton*.

The





**The 46 Proposition.**

*From Preaching.*

**T**hey were forbidden to preach and teach the lay-people, during the contention betweene the *Priests and Jesuits.*

*a Declaratio  
motuum &c. p.  
87. p. 9.*

**The 47. Proposition.**

*From their Residences.*

**A**uthority was given, when it pleased the *Jesuits*, to change and remoue the Priests from one residence to an other, they being endowed with no Church living, nor the Lay-catholike bound, by as much as the least shew of charitie, to mainetaine anie one in their houses, but such as themselves shall chuse or cast affection vnto.

*a Ioh. Colletons  
defense pag. 63.  
b Ib. pag. 49.*

**The 48. Proposition.**

*From all Companie.*

**A**ll Catholicks warned to shun their companies, & all meetings of Priests forbidden.

*a Colletons de-  
fense, pag. 159.  
b Ib. pag. 201.*

**The 49. Proposition.**

*From Christian buriaill.*

**T**hey were not to be buried after a Christian manner.

*b Ib. pag. 201.*

The 50. Proposition.

From all Almes.

<sup>a</sup> Quodl. p. 18

<sup>b</sup> Colletons

defense, p. 158.

<sup>c</sup> Quodli. p. 83.

<sup>d</sup> Ib. pag. 82.

**R**eliefe was taken awaie from the Priests by the *Iesuits*, so that they <sup>b</sup> were exempted from part of the common dividents, being prisoners, and faine to sell their very cloathes of their backes, their Breviaries and other Service-books, being else <sup>c</sup> not able to holde out in prison, for want of mainetenance: & whiles the poore Seculars <sup>d</sup> were in this extremity, it was a woild to see the Superfluity of the *Iesuits*.

The 51. Proposition.

Getting all the Almes to themselves.

<sup>a</sup> A Dialogue betwixt a secular Priest and a Lay-gentleman, Pag. 112.

<sup>b</sup> Declaratio motuum &c. p. 27.

<sup>c</sup> Quodl. p. 70.

<sup>d</sup> Ib. pag. 38.

<sup>e</sup> A relation of the faction at Washich. p. 70.

**N**ever larger almes given then of late yeares (for the <sup>b</sup> Catholicks bestow their almes plentifully throughout the land, for reliefe of prisoners, & other godly uses) but <sup>c</sup> the *Iesuits*, pretending to be Religious collectors for prisoners, and other distressed catholicks, and <sup>d</sup> having gotten *Judas* his office, scilicet, to carrie the monie bagge, into their substitutes hands, dispose all the wealth and charity of Catholickes, (consisting of many thousand pounds) most sinfully, irreligiously, and abusiuely; they convert these *pious usus*, intended by the benefactors where need is, into their owne purses: or into their purses from whom they may coniuire it at their pleasures: so that <sup>e</sup> the expences of one *Iesuit*, is able to maintaine twenty Priestes plentifullic and



and richlie; and if it so chance they doe bestow out of their *Almes-purse* anything, it is not bestowed upon the needy, but <sup>a</sup> partially, as they please themselves. Thus where the *Iesuits* haue abundance, the poore Priests & Catholicks never suffered such great want of reliefe, & therefore it is to be wished, that they would spend their *almes* better, in hospitalitie and good edification.

<sup>a</sup> Relatio turbarum, p. 99.  
<sup>b</sup> Elies notes upon the Apol. p. 213.  
<sup>c</sup> A Dialogue between a secular Priest & a Lay Gentleman, p. 113.  
<sup>d</sup> A let. of A. C. pag. 20.

The 52. Proposition.

Starving the Priests.

**M**Any Priests are pined away with griefe & want of food, and <sup>b</sup> like to die of famine, by reason of the *Iesuits*, <sup>c</sup> and in Framingham castle all of them were readie to starue, as receiving no maintenance, nor reliefe of the common beneuolence.

<sup>a</sup> Quodl. p. 18.  
<sup>b</sup> Ib. pag. 178.  
<sup>c</sup> Ib. pag. 198.

The 53. Proposition.

Domineering over them.

**T**He *Iesuits* seeke to rule the rest, to haue all men at their becke and commandment, to haue nothing done without their advise and appointment, and that they will haue all Priests their prentises.

<sup>a</sup> Elies notes on the Apol. pa. 34.

The 54. Proposition.

Forcing them to yeeld the place vnto them.

**I**T was thought a disorderly thing, that the *Iesuits* being no Priests, and some lay brethren, should take place before the Priests: maintained by the *Iesuits*, as

<sup>a</sup> A Dialogue between a secular Priest and a Lay gentleman, Pag. 118.

<sup>a</sup> H. Elyes notes  
upon the Apol.

in the Pref. p. 8.

<sup>c</sup> Quodl. p. 52.

<sup>d</sup> A letter of A.

C. pag. 22.

<sup>e</sup> Quodl. p. 16.

<sup>f</sup> A letter of A.

C. pag. 22.

<sup>g</sup> A letter of A.

C. pag. 22.

<sup>h</sup> A letter of A.

C. pag. 22.

<sup>i</sup> A letter of A.

C. pag. 22.

<sup>j</sup> A letter of A.

C. pag. 22.

<sup>k</sup> A letter of A.

C. pag. 22.

<sup>l</sup> A letter of A.

C. pag. 22.

<sup>m</sup> A letter of A.

C. pag. 22.

<sup>n</sup> A letter of A.

C. pag. 22.

<sup>o</sup> A letter of A.

C. pag. 22.

<sup>p</sup> A letter of A.

C. pag. 22.

<sup>q</sup> A letter of A.

C. pag. 22.

<sup>r</sup> A letter of A.

C. pag. 22.

<sup>s</sup> A letter of A.

C. pag. 22.

<sup>t</sup> A letter of A.

C. pag. 22.

<sup>u</sup> A letter of A.

C. pag. 22.

<sup>v</sup> A letter of A.

C. pag. 22.

<sup>w</sup> A letter of A.

C. pag. 22.

<sup>x</sup> A letter of A.

C. pag. 22.

<sup>y</sup> A letter of A.

C. pag. 22.

<sup>z</sup> A letter of A.

C. pag. 22.

a point of good nature : and albeit <sup>b</sup> in procession the Jesuits march in the lowest rancke, and therefore almost never come to procession, because they must take the lowest place ; yet if a <sup>d</sup> Secular Priest meet them abroad, he must vaile bonnet vnto them : for it is a good argument, <sup>e</sup> he is a Jesuit, ergo silence, ergo yeeld the stoop in his presence.

### The 55. Proposition.

Disgracefull both in word and deed to Popes.

<sup>a</sup> They haue preached openly in Spaine against Pope Sixtus the last of al holy memory, & railing against him as against a most wicked man, & monster on earth. They haue called him a Lutheran, Hereticke, they haue tearmed him a Wolfe, they haue said hee had vndone all Christendome if he had liyed: and in few, Cardinall Bellarmine himseffe, as Iudge Paramont, being asked what he thought of his death, answered. *Qui sine pœnitentia vivit, & sine pœnitentia moritur, proculdubio ad Infernum tendit*, and an English Doctor of our nation said, *conceptis verbis, quantum capio, quantum sapio, quantum intelligo, descendit ad infernum.*

### The 56. Proposition.

To Cardinals.

<sup>a</sup> They report many disgracefull things of Cardinall Toledo's death, contrariet by one, in whose armes he died, who said he made a vertuous ende.

<sup>a</sup> A Dialogue be  
twixt a Secular  
Priest and a Lay  
Gentl pag. 84.



## The 57. Proposition.

To Kings.

**I**T<sup>a</sup> is to be feared least they will bring in bondage, not only Prelats, but the very Princes and Monarches themselves. For there is a<sup>b</sup> marveilous contempt of Princes, <sup>c</sup> whose proceedings they slander, which they ought not to doe. The French <sup>d</sup> King for railing against him, might haue put them to death for Traitors: for <sup>e</sup> they reviled him, as oft as they thought on their expulsion, and to let passe this, <sup>f</sup> they haue bolstered, banded, bearded, and borne out many foule matters, against the greatest and chiefeft Princes on earth.

<sup>a</sup> A relation of the fact. at Wisb pag. 77.

<sup>b</sup> Quodlibet. p. 496.

<sup>c</sup> Ib. pag. 283.

<sup>d</sup> Ib. pag. 59.

<sup>e</sup> Ib. pag. 312.

<sup>f</sup> Ib. pag. 173.

## The 58. Proposition.

Plotting forraine invasions.

**T**He Iesuits have plotted diuerse forraine invasions: yea, <sup>b</sup> they set kingdomes to sale, and talke & write of nothing, but of forraine enemies that shall invade this land. So that <sup>c</sup> this land, by their mischievous drifts and devises, lies open to the spoile, of who that first can catch it. But <sup>d</sup> I hold him worse then mad, that would take part with these Iesuits, or invaders in truth, notwithstanding any Excommunication.

<sup>b</sup> Declaratio-  
motum ac tur-  
bationis in An-  
gha. pag. 17.

<sup>c</sup> Ib. pag. 83.

<sup>d</sup> Quodl. p. 186.

<sup>e</sup> Ib. pag. 178.

## The 59. Proposition.

Disposing of kingdomes.

**A**Lthough they should not meddle directly or indi-  
rectly with disposing of Crownes, yet the Iesuits

<sup>a</sup> Quodl. p. 223.

<sup>b</sup> Ib. pag. 62.

<sup>c</sup> A.C. let. p. 30.

are iolly fellowes to cap crownes, to canton *kingdomes* and to crown *Kings* with ambitious Pamphlets in their hearts,<sup>c</sup> and, *in ordine ad demonem, amulantes still charismata pessima*, they busie themselves in disposing and disposing of *Crownes and Scepters*, betraying one Nation over vnto the hands of another, and all this in *Iesus* name.

### The 60. Proposition.

#### Traitors.

<sup>a</sup> A.C. let. p. II.

**T**Here is <sup>a</sup> an expresse charge of Christ to all subjects, *reddere quae sunt Caesaris, &c.* as also the ingenerate law of all men to bee loyall to their Coun-

<sup>b</sup> Ib. pag. II.

trey: and yet the <sup>b</sup> *Iesuits* proued no lesse infest foes against the late Princeesse and Countrey, then *Spaine* it selfe was at that time, and such as laboured nothing more, then to betray that sweete portion, this sweete plot, our Countrey to *Spaine*, a meere forraine and Mo-

<sup>c</sup> Quodl. pag. 1.

*risco* nation. To this end <sup>c</sup> there was casting of Plots for their purpose and most advantage, as well by plausible perswasions, in passages of speech, as also by countermined platformes in practicall conspiracies, for else

<sup>d</sup> A.C. let. p. 64.

<sup>e</sup> Ib. pag. 69.

whereto tended <sup>d</sup> a Blanke importing *treason*, wherevnto many were requested to subscribe <sup>e</sup> their new *Spanish Doleman*, to which day for the delay of it, they giue

<sup>f</sup> A Dialogue betwixt a secular Priest and a Lay Iesuit. pag. 93.

the daily pox, <sup>f</sup> their *treasonable plots*, for surprizing the Lady *Arbella*, for soliciting Earle *Ferdinando* to rise against her Maiestie, for entertaining *Torke*, and *Tong* in the plot, for firing her Maiesties storehouses, and to flie with ships and all into *Spaine* & *Sec.* And the like in *Scot-*

*land.*



land. For by their doctrine of *Prince-killing*, <sup>h</sup> have they not enioined one for penance to *murder* his *Soveraigne*, and doe they not hold it for sound doctrine, that if one of them be commanded to *murder* an annointed Prince he must doe his endeavour, and none hath beene wanting, as <sup>k</sup> lately enough in the *murder* of the last French king, and latelier might have beene seene in the now \*regnant, & in our own deare *Soveraigne*, sundry times by the *Iesuiticall* hand, had not Gods hand beene the stronger, <sup>l</sup> Three or foure of them were esteemed *Martyrs* in *Englad*; but they died rather to their shames, for their sinnes, than to Gods glory, & <sup>m</sup> if her Maiestie and the State would take them at the worst, they might all bee iustly condemned for erroneous and traiterous persons. <sup>n</sup> For out of the *Jesuits doctrine*, certainly there is nothing else but *treacheries*, *treasons*, and *conspiracies*, and hence <sup>o</sup> it must needes followe, that there is not a *Iesuit* in all *England*, but hath a smacke of impietie, irreligiositie, *treacherie*, *treason*, and *Machiavillian Atheisme*: and <sup>p</sup> it cannot be, but as long as there is one *Iesuit* left in *England*, there wilbe mutinies, *treason*, conspiracies and factions, do what Pope, or Prince, or any other is able to do, or say to the contrary. <sup>q</sup> All their *plots* and *conspiracies* (wherof I am fully perswaded there are a great many yet lie hidden and vnknowne) tend herevnto: this is it that <sup>r</sup> makes their bookes so full of plots, exasperations and conspiracies against the Church and common weale, <sup>s</sup> that causes their mony to fly so fast over the Ocean, (two thousand pounds intercepted in one yeare going over) to prepare for an invasion, for an exploit in time

<sup>h</sup> A let. of A. C.

pag 8.

<sup>i</sup> Quodl. p. 85.

<sup>j</sup> Quodl. p. 111.

<sup>k</sup> Letter of A. C.

pag. 91.

<sup>l</sup> H. the 4. afterwards murdered also.

<sup>l</sup> Ib. pag. 26.

<sup>m</sup> A dialogue betwixt a secul.

Priest and a lay

gentleman, in

the Preface.

<sup>n</sup> Quodl. p. 321.

<sup>o</sup> Quodl. p. 123.

<sup>p</sup> Ib. pag. 112.

<sup>q</sup> Ib. pag. 155.

<sup>r</sup> Ib. pag. 111.

<sup>s</sup> Ib. pag. 38.

<sup>t</sup> A dialogue betwixt a Secul.

Priest and a Lay

Gentl. pag 112.

<sup>a</sup> Alet. of A.C. time to come. But how hath God favored these <sup>a</sup> pre-  
<sup>pag. 70.</sup> varicators, <sup>a</sup> Pharisees, and *Conspirators* against God and  
<sup>a</sup> Quodl. p. 196 their country, <sup>a</sup> these massacring butcherlie buyers and  
<sup>a</sup> Ib. pag. 47. sellers of their deare countrymens blood? <sup>a</sup> Their hopes  
<sup>a</sup> Ib. pag. 145. of the *English* Nation were vaine, <sup>a</sup> and their *Catlinian*  
<sup>a</sup> Ib. pag. 264. *coniurations and conspiracies* were not sanctified, nor  
<sup>b</sup> Alet. of A.C. blessed by the hand of God; <sup>b</sup> Gods hand was ever the  
<sup>pag. 29.</sup> stronger, and to conclude <sup>c</sup> their evill successe shewes,  
<sup>a</sup> Quodl. p. 263 that God was not pleased with them.

### The 61. Proposition.

#### *Murderers of Kings, Popes, Cardinals, &c.*

<sup>a</sup> Quodl. p. 295. <sup>a</sup> THe *Iesuits* and their seditious faction, do broach &  
 publish such a kinde of doctrine, that subiects are  
 no longer bound to obey wicked Princes in their tem-  
 porall Lawes and commandements, but till they be a-  
 ble by force of armes to resist them. A most dangerous  
<sup>b</sup> Ib. pag. 262. doctrine, & most vnfit to be published in this age. <sup>b</sup> By  
 this doctrine the *Iesuits* murdered *Henry the third*, and  
 writ a discourse against him *de iusta abdicatione*, H 3. as  
<sup>c</sup> Ib. pag. 311. if it had beene hatched in hell, <sup>c</sup> practised against divers  
<sup>a</sup> Ib. 311. kings in France, <sup>d</sup> defeated the *Polonian* of his kingdom,  
<sup>a</sup> Ib. and <sup>c</sup> here in *England* have sought to compasse their  
<sup>a</sup> Ib. pag. 262. wicked purposes by *Norfolke, Stukely & Saunders*. <sup>f</sup> For  
 all which and many mo traiterous practises, the *Iesuits*  
 are at this day an odious & detestable Generation. But  
<sup>a</sup> Ib. pag. 228. though they seeke to murder wicked Princes and <sup>g</sup> pro-  
<sup>a</sup> A.C. let. p. 26 pose rewards to such as kill tyrants: yet it may be they  
 will spare Popes, Cardinals, & Bishops: surely no; <sup>h</sup> they  
 grow as bad as bad may be, namely to the outraging of  
 that



that which is most holy, and if there be (as there are) shrewd suspicions in Rome concerning the death of two Popes, two Cardinals, and one Bishop already, I make no question at all, but that if hereafter, any Pope shall crosse their plots and purposes, the *Iesuits* wil haue such a figge in store for his Holines, that shall do so, as no Rubarbe, Angelica, Mithridate, or other medicine or Antidote shall expell the venim, poison, and infection from his heart; nor any bezar, perle, gold or vnicornes horne, long preserue his life after it.

*Quodl. p. 146.*

**The 62. Proposition.**

*In Doctrine they turne all topsie turvie.*

**T**hey plunge themselves over head & eares into Ecclesiasticall affaires, with such audacity and obstinacie, as they haue turned all topsie turvy.

*Elles notes upon the Apologie. Pag. 9. in the Pref.*

**The 63. Proposition.**

*By hereticall Positions.*

**O**Vt of the *Iesuits* doctrine, certainly therein is nothing els but fallacie vpon fallacie, error vpon error, one contradiction encountring an other, all nothing. <sup>b</sup> A *Iesuit* mainetained this most vile, Atheall, and heathenish assertion, that one that is not a Christian may be Pope of Rome, and an <sup>c</sup> other *Iesuit* openly and for sound doctrine maintained it, first to his Auditors in the Schoole, & at this instant openly in the Inquisition doth: viz: *non est de fide credere hunc Romanum Pontificem esse Christi vicarium*, that it is no

*Quodl. p. 321*

*b Ib. pag. 100. & Declaratio motuum &c. pag. 29.*

*c A.C. let. p. 67.*

<sup>a</sup> Quodl. p. 31.

<sup>c</sup> Ib. p. 29.

<sup>f</sup> A letter of A.  
6. p. 40.

matter of faith to beleue that this or that *Pope* of rome is Christs Vicar. <sup>d</sup> To let passe their erroneous doctrine, concerning their Generals infallibilitie of truth, for deciding of matters, their absurd Paradoxes of Equivocation, <sup>e</sup> The *Iesuits* every way in printed Books, in written copies or *Manuscripts*, and most of all in privat conference haue taught contrarie to the beleife of the *Romane Church*, and therefore, <sup>f</sup> it is no marvell, if in materiall points of catholike faith, they oppole against the Angelicall Doctour, and be therefore at this present indighted before his Holinesse, by the Dominicans in Spaine, for *Pelagians*, and sundry other kindes of Hereticks; as also for impostors, by the *Sorbonists of Paris*, and all other *French* cleargie, as we credibly heare.

### The 64. Proposition.

*By extravagant opinions.*

<sup>a</sup> Quodl. p. 138.

**N**Ever was there any religious order that tooke their course, that held such phantastical, *extravagant*, exorbitant, irregular opinions, as they do.

### The 65. Proposition.

*Approving of the Stewes.*

<sup>a</sup> D. Bagshaw's  
answer, pag 20.  
<sup>b</sup> Declaratio  
matuum, &c.  
Pag 29.

**F**a: *Weston and Archer*, charged by Doctor *Norden* for defending the *Stewes* <sup>b</sup> to be lawfull, and very necessarie; to be as lawfull, as the Pope himselfe, as if they had made (as it seemeth) a verie league with Hell, against truth.

The



The 66. Proposition.

Abuse of Confession.

**T**HEY abuse this sacred seale for the managing of worldly busineses, & herevpon it is reported, that the Pope sent a precept or a decree to the Religious houses in Rome, thereby prohibiting vnder great penalties, that any should vse the knowledge of a mans estate in the Sacrament of confession, to any Politicke ende or matter in any external affaire whatsoever; but the Iesuits delayed their obedience herevnto, and so they make confession a cony-catching or cousening tricke or slight, to picke a man, or womans purse; nay to get all their lands by it; and yet (which is more shamefull, though it seeme never so strange to heare) they doe ordinarily reveile confessions *per tertiam vel quartam personam, vel sub incerto nomine.*

<sup>a</sup> Quodl. p. 69.

<sup>b</sup> A dialogue betwixt a secular Priest and a Lay gentleman, pag. 35.

<sup>c</sup> Quodl. p. 85.

<sup>d</sup> Ib. pag. 88.

The 67. Proposition.

Vsing fowd Revelations and Prophecies.

**T**He Iesuits, and those of the Familie of loue alike, haue only that the Iesuits haue a more plausible and decentfull means to deceiue poore souls, then any one of the Familie of loue or others. These new apostles, illuminati, and extraordinarie Rabbies, haue more neere familiaritie and acquaintance with God, than any other. Herevpon, they take vpon them to prophesie of the changes and deaths of States and Statists, (though for the most part most foolish & false)

<sup>a</sup> Quodl. p. 123.

<sup>b</sup> Ib.

<sup>c</sup> Ib. pag. 244.

<sup>d</sup> Let. of A.C.

<sup>24.</sup>

## The downefall of

whereby you may see, from whence their *Illuminations* come, and with what holy Ghost their familiaritie and correspondencie is, whereof they so much boast.

## The 68. Proposition.

## Turne Atheists.

<sup>a</sup> Quodl. p. 300

<sup>b</sup> Ib. pag. 113.

**T**He doctrine of the *Iesuits*, an open way to *Atheisme*, and there is not a *Iesuit*, nor a *Iesuits* fautour any where to be found, but hath a foule taste of *Atheisme*, either directly *per se*, or indirectly, *virtute primi & principalis agentis* & considered their obedience

## The 69. Proposition.

## Are at strife with others.

<sup>a</sup> A dialogue be  
twixt a Secul.  
Priest and a Lay  
Gentl. pag. 83.

**T**Here is continuall, bitter strife, betweene them, & the *Dominicans* in *Spaine*.

## The 70. Proposition.

## Among themselves.

<sup>a</sup> Quodl. p. 236.

<sup>b</sup> Elies. notes

upon the Apol.

Pag. 2.

<sup>c</sup> A.C. let. p. 45

**T**He *Iesuits* often at open warres by *brawlings*, *wranglings*, *contentions* & *chidings* amongst themselves, *defaming*, *backbiting*, *flaundering*, & *supplanting* one another, <sup>b</sup> what doe I say write? Nay, doe so *calumniate* one another, and as it were reare in peeces the same name, and good renowne one of the other, and both at *Framingham* and elsewhere, agree like cat and dogge within it selfe.



The 71. Proposition.

Against Schoole Divinitie.

**A**LL our Students, by Parsons and Creswells means, <sup>a</sup> A Dialogue be  
set to Positive Divinitie, and not suffered to bee <sup>b</sup> twist a secular  
Philosophers, or Scholasticall Divines, <sup>c</sup> because <sup>d</sup> Priest and a Lay  
gentleman. p. 119  
Quod. p. 278

The 72. Proposition.

Men that cannot erre.

**T**hey say <sup>a</sup> themselves that their Societie cannot erre; <sup>b</sup> Quod. p. 320  
<sup>c</sup> in any act, word, or thought, such Lords, lawlesse <sup>d</sup> ibid. pag. 331.  
Sirs, and Legifers they take themselves to be; thinking  
<sup>e</sup> their Societie more perfect than a Generall Councell, <sup>f</sup> A let. of A. C.  
and talking much <sup>g</sup> concerning their Generals infallibi- <sup>h</sup> pag. 24.  
litie of truth for deciding of matters; whereby <sup>i</sup> Quod. p. 33.  
you may see, how erroneous a Societie these Loyolians are, <sup>j</sup> A let. of A. C.  
and how no assurance it hath at all of the holy Ghost, <sup>k</sup> pag. 46.  
wherein it vauntes itselfe equal with the Pope and a ge-  
nerall Councell.

The 73. Proposition.

Fall of Novelty.

**T**He Jesuits are wholly sicke of the fashions, <sup>a</sup> and <sup>b</sup> Quod. p. 147  
must needs smell, or haue one tricke of innovation <sup>c</sup> ibid. pag. 148.  
or singulartie in every thing: for like <sup>d</sup> newe <sup>e</sup> opstart  
squibs, and strange men, all must consist of innovations,  
novelties, and new names amongst them.

## The 74. Proposition.

*Intemperate writings.*

<sup>a</sup> A let. of A. C.  
pag. 4.

<sup>b</sup> A dialogue be  
twixt a Secular  
Priest and a Lay  
Gentleman in  
the Preface.

**T**He Iesuits writings are fowle, and full both of *intemperance* and *vnttruth*. A shame that inke and paper, & the presse, should be so abused; for they do <sup>b</sup> vse, the most odious tearmes, that the Divell or malice is able to invent.

## The 75. Proposition.

*Libellers.*

<sup>a</sup> H. Elyes notes  
on the Apol. pag.  
219. & 225.

<sup>b</sup> D. Bagshawes  
answer, p. 24.  
<sup>c</sup> H. Elyes notes  
upon the Apol.  
pag. 220.

**T**hey blame others for *Libells* and verie <sup>b</sup> vnprivily *Pasquils*, & yet write themselves, <sup>c</sup> giving Hereticks occasion of laughter and mocking.

## The 76. Proposition.

*write much.*

<sup>a</sup> Quodl. p. 71.

<sup>b</sup> Ib. pag 38.

**T**He Secular Priests write not so many bookes as the Iesuits doe: the reason may bee, money makes the presse goe, and thereof <sup>b</sup> it cannot bee but they haue infinit treasure in their hands.

## The 77. Proposition.

*Forbidding others.*

<sup>a</sup> Colletons de-  
fence of the  
slaindred Priests  
pag. 197.

<sup>b</sup> Quodl. p. 337.

**P**riests Bookes accounted hereticall, as in *Bulla Ca-  
ne Damini* bereft of all manner of helping them-  
selves, and <sup>b</sup> it stands vpon the Iesuits to suppress  
all writings.

The



**The 78. Proposition.**

*Seducers of youth.*

**a** They draw the *best wits* into their *Societies*, by vndue and wicked meanes, so as <sup>b</sup> the case now standing, no Catholicke is to send their children or friends thither, for feare <sup>c</sup> of *bankrupting* them both in spiritual & temporall patrimonies. For <sup>d</sup> they that go or send their children, doe either by consequent cast themselves into a voluntarie slaverye, as bad as if vnder the great *Turke*; or else they must change the true nature of an *English* heart, and become traitors or fautors of conspiracies, against their Prince, country, and dearest friends; and I <sup>e</sup> conclude by a probable coniecture, there is not one amongst a 100. that goes to be a *Iesuit*, that hath anie true Religious intent in him.

<sup>a</sup> Declaratio  
motuum &c. in  
Anglia pag. 84.

<sup>b</sup> Quodl. p. 279.  
<sup>c</sup> A. C. let. p. 40.  
<sup>d</sup> Quodlib. pag.  
141.

<sup>e</sup> Ib. pag. 141.

**The 79. Proposition.**

*Admit none but rich men into their societie.*

**a** They fawne vpon men of *noble birth*, especially if they be *rich*, and inveigle them to sell all that they haue, and enter into their *Societie* and likewise women are induced by them to become *Nunnes*: but <sup>b</sup> none are welcome without *mony*, or *commendations*; as for example, <sup>c</sup> at the college of *S. Omers* only for children, none can haue place there, vnlesse he bring with him *fortie pound*, or *fiftie pound*, or more; or haue some good *annuitie* to maintaine him. So that you may obserue <sup>d</sup> three sorts of men admitted in their *Societie*, men of wit & *wealth*.

<sup>a</sup> A relation of  
the faction be-  
gun at Wisbich.  
pag. 72.

<sup>b</sup> Elies notes on  
the Apol. p. 212.  
<sup>c</sup> A dialogue be-  
twixt a secular  
Priest and a Lay  
Gentleman p. 121.

<sup>d</sup> Quodl. p. 137.

*wealthy or worshipfull, such as may bring some gaine helpe and means to their further preferment, & advancement here on earth.*

## The 80. Proposition.

*Teaching gratis.*

*Quodl. p. 69.  
Letter of A.C.  
pag. 68*

**T**Heir teaching gratis is dangerous: For I haue heard of a certaine familiar Iesuit, who erected a kinde of familie of loue by his night Lectures to his faire femal-auditors, thus in truth they doe not all things gratis, and of pure deuotion.

## The 81. Proposition.

*Irreuerence to Parents.*

*A.C. let. p. 15.*

**T**HE Catholicke children of either sex after their becoming Iesuites, do very scandalously neglect their filiall duety and reuerence to their Parents, and which is worse, cleane set them at naught: such swolne and Puritan spirits these Fathers haue put into them.

## The 82. Proposition.

*Make them worse and worse.*

*Declaratio  
motuum &c. p.  
129.*

**M**En send their children vnto them holy, godlie, peaceable, simple, and abounding with the spirit of God; but within a short time, they are, God knowes, cleane changed and altered from what they were.



The 83. Proposition.

*They are well followed and favoured.*

**A** The Iesuits haue many, both of the Cleargie & Laie secretly devoted vnto them, & <sup>a</sup> they are brought into such a fooles Paradise, that <sup>b</sup> the people enchanted by them, will not belecue any thing against them. Thus <sup>c</sup> do they carry poyson in their tongues vnscene, and infect all vnknowne that gaze and admire at them: *sed hæc est potestas tenebrarum*, but the best is, <sup>d</sup> all their fautors are either foolish, ambitious, or needy. <sup>e</sup>

<sup>a</sup> Declaratio motuum, &c. Pag. 12.

<sup>b</sup> Quodl. p. 123. <sup>c</sup> Ib. pag. 122.

<sup>d</sup> Ib. pag. 78.

<sup>e</sup> Ib. pag. 17.

The 84. Proposition.

*Especially by women.*

**A** Sall Heresies began with talkatiue women, (these of nature being as flexible to yeeld, as credulous to belecue) <sup>a</sup> so Silly women more devout than discreet, (as alwaies in extreames, either Saints or Devils,) <sup>b</sup> poore soules do mightily dote and run riot after them, <sup>c</sup> amog these they ritle tattle, and lull babies a sleepe, and <sup>d</sup> the ignorant multitudes of the Iesuits do vse most women gossellers, trumpeters of their praise, & with these women-tatlers & women-Gossellers, the Secular Priests are much troubled: but in the end, their fraud will appeare, <sup>e</sup> when these hot Ladies shall lay their hands a little heavier on their hearts, with *mea maxima culpa*.

<sup>a</sup> Quodl. p. 17. <sup>b</sup> Ib. 65.

<sup>c</sup> Ib. in the Pref. <sup>d</sup> Ib. pag. 39.

<sup>e</sup> Ib. pag. 16.

<sup>f</sup> Ib. in the Pref.

<sup>g</sup> Ib. pag. 40.

<sup>h</sup> Ib. pag. 65.

The 85. Proposition.

*Do all for gaine.*

<sup>a</sup> Declaratio  
motuum, &c.  
pag. 10.

<sup>a</sup> It was a graue censure of *Cardinall Allen* concerning the *Iesuits*: that they sought more their owne commodity, than the students weale, or Gods glorie.

<sup>b</sup> A dialogue betwixt a secul. Priest and a lay gentleman  
Pag. 115.

<sup>c</sup> Declaratio  
motuum, &c.  
pag. 23.

<sup>d</sup> A let. of A.C.  
pag. 20.  
<sup>e</sup> Ib.

<sup>f</sup> Quodl. p. 73.

<sup>h</sup> A Dialogue betwixt a secul. Priest and a Lay gentleman, in the Preface.

<sup>i</sup> Quodl. p. 94.

<sup>b</sup> For they are much moved with temporall commodity, <sup>c</sup> seeke their owne good; and <sup>d</sup> their kingdome is wholly of this world. <sup>e</sup> In their worldly wealth they settle like bees in soile, <sup>f</sup> and by reason of such their riches, they neglect Gods honour, by preferring their owne before it. <sup>g</sup> Thus do they dispose of last wils of the sicke, thus loue they to intermeddle with the marriages of many, with their temporall goods, and indeed with al things. Alwaies taking that course with all men, that something happen vnto their share; having mindes indeede of nothing but of their owne gaine; and accordingly, <sup>h</sup> all mens fortunes, graces favours, and actions whatsoever, shalbe evil thought of, which are beneficial to any without a commodity to their Societie: and yet neverthelesse, <sup>i</sup> there is no enquiring after their lands, if they doe, this shalbe their answer, *mirantur superiores*.

### The 86. Proposition.

*They get great summes of money into their hands.*

<sup>a</sup> Quodl. p. 315.

<sup>b</sup> Ib. pag. 187.  
186

<sup>c</sup> Let. A.C. pag. 20.

<sup>d</sup> Ib. pag. 315.

<sup>e</sup> Ib. pag. 38.

<sup>f</sup> Ib. pag. 91.

<sup>a</sup> Now let vs consider <sup>a</sup> what huge masses of money, & <sup>b</sup> infinit treasures the *Iesuits* haue every where, in *England*, and <sup>c</sup> other Countries, <sup>d</sup> even from the *Indies*. <sup>e</sup> Some one of them hath receaued many thousand pounds. <sup>f</sup> A french *Iesuit* reported, that the King of *France* gained three millions of gold at their expulsion thence; so that it cannot be, but <sup>g</sup> they daily and nightly encreasing their riches, and enriching their Coffers, haue

infi.



infinite treasure in store, for an exploit in time to come: expecting a time no doubt, when to drawe it forth, to their *most advantage*. Thus, while <sup>f</sup> other Orders want, the *Iesuits* abound: & they vow, and others feeble pover-  
tie.<sup>h</sup> They may truly say, *Domine quinq; talenta dedisti mihi, ecce alia quinq; suffuratus sum*. Now <sup>i</sup> if it appeare to all men, that by meanes of such their *wealth* they trouble all *Europe*, by setting kingdoms at odds, by sow-  
wing of factions wheresoever they come, by ambitio-  
ning aboute all Religious Orders in holy Church, ques-  
tionlesse this will in the end be their destruction.

<sup>f</sup> Declaratio  
motuum actur-  
bationis in An-  
glia. pag. 47.

<sup>g</sup> 1b. pag. 85.

<sup>h</sup> A letter of A

C. pag. 21.

<sup>i</sup> 1b. pag. 20.

### The 87. 88. Propositions.

*Resort only to rich mens houses, and there domineere*

**N**O man *Master* of his house where they may beare swaie and be admitted of: but <sup>b</sup> they neglect the poore, and haue only *rich mens houses*. For <sup>c</sup> they skorne to come to any, but where they may be daintily and costly entertained, they looke not after the Cottages of the *poore*, nor minister their helpe to them, be there never so much need; <sup>d</sup> but all their resort (as I haue said) is to *Noblemen and Gentlemens houses*, where they *domineere* over Tenants, children, servants, and all.

<sup>a</sup> Quodl. p. 35.

<sup>b</sup> Declaratio  
motuum, &c. p.  
28.

<sup>c</sup> A relation of  
the faction at  
Wilsbich. pag. 73.

<sup>d</sup> Quodl. p. 68.

### The 89. Proposition.

*Build and governe Seminaries.*

**T**Here are certaine *Seminaries* in *Spaine* built by the *Iesuits*, which would be better employed in the reliefe of the poore. And <sup>b</sup> the king of *Spain*

<sup>a</sup> The hope of  
peace. pag. 21.

<sup>b</sup> H. Elyes notes

upon the Apol.

p. 213.

hath ever since the yeare 1583. given the 2000 crowns by the yeare; the payment procured by *Father Parsons*, so<sup>c</sup> that all the *Colleges* beyond sea, are now vnder the *Iesuits* tyrannie, as may be seene by<sup>d</sup> the most egregi-  
ous, tyrannicall, vsurpate, intrusive auctoritie of the *Ie-  
suits*, gotten over all the *Seminaries* at *Rome*, at *S. Omers*  
in *Spaine*, and at *Doway*,

<sup>c</sup> *Quodl. p. 76.*

<sup>d</sup> *Ib. pag. 300.*

### The 90. Proposition.

#### Take all into their hands

<sup>a</sup> *Elyes notes  
on the Apol.  
Pag 34.*

<sup>b</sup> *A relation of  
the faction at  
Wishich, pag. 69*

<sup>c</sup> *Quodl. p. 9.*

<sup>d</sup> *Quodl. p. 24.*

<sup>a</sup> **T**He *Iesuits* seeke to rule the royst, to haue all men at their becke and commandment, and so<sup>b</sup> misera-  
is the state of *Catholiks* in *England*, that all must de-  
pend on them.<sup>c</sup> As though the fee simple of all mens acts,  
words, and thoughts were in their gift, to raise and let  
fall the price of all at their devotion. And therefore of  
all Orders<sup>d</sup> the *Capuchins* liue best with the *Iesuits*, be-  
cause the *Iesuits* would willingly haue all, and the *Capu-  
chins* would willingly haue nothing, but even to keepe  
soule & life together.

### The 91. Proposition.

#### Enterdeale with the Civill Magistrate.

<sup>a</sup> *Quodl. p. 188*

<sup>b</sup> *Relation of the  
faction at Wish.  
pag. 75.*

<sup>a</sup> **T**He *Iesuits* haue continuall enterdeale with the Ci-  
vill Magistrates,<sup>b</sup> with Hereticks, and men of a  
suspected Religion.

### The 92. Proposition.

#### Betraying some vnto the Enimie.

<sup>a</sup> *Ib. pag. 79.*

<sup>a</sup> **I**T is feared they doe indirectly betray some vnto the  
enimies. The:



**The 93. Proposition.**

*Bring others vnto their ends and afterwards  
slaughter them.*

**T**He *Iesuits* are so cruell, as that they haue not only  
brought many excellent men to a *miserable end*, by  
driving them into desperation, and to take some mi-  
serable course, but haue *reproched* them after death.

*1b. pag. 78.*

*1b. pag. 75.*

**The 94. Proposition.**

*Laying a foule imputation on those that leaue them*

**W**Hen any one leaues their Religion for the  
better, they blaze abroad, that the party  
was once long agoe reiected, and neuer ac-  
counted of amongst them, but let alone, for that they  
knewe what end he would make before hand.

*Quodl. p. 44.*

**The 95. Proposition.**

*All for a Monarchie.*

**T**He *Iesuits* fish for a *Monarchie*, & haue at all Chri-  
stendome for both states Ecclesiastical and Tempo-  
rall: but especially they challenge a *spiritual Monarchy*  
over all *England*, by right or wrong seeking it, so that  
all the *Iesuits* aime at one marke, and one course, and  
conceaine one and the same generall hope, to haue *Eng-  
land* a *Iaponian Monarchie* (as once one termed it) or an  
*Apish Island* of *Iesuits*.

*Quodl. p. 182.*

*1b. pag. 324.*

*A relation of*

*the faction at*

*Wisbich. p. 71.*

*1b. pag. 74.*

*Quodl. p. 234.*

## The 96. Proposition.

*Hated of all Orders.*<sup>a</sup> Quodl. p. 75.<sup>b</sup> Ib.

**T**Heir Order is mightilie impugned,<sup>b</sup> al Orders being against them.

## The 97. Proposition.

*Their spirituall exercise.*

<sup>a</sup> A Dialogue  
betwixt a Sec.  
Priest and a Lay  
Gentleman,

pag. 116.

<sup>b</sup> A let. of A.C.  
pag. 61.

<sup>c</sup> Quodl. p. 83.

<sup>d</sup> A Dialogue be  
twixt a secular  
Priest & a Lay

Gentleman. p. 116

**T**hey vse their exercise as a chiefe meanesto catch the Schollers: some of their owne Societie much condemning them for it, and<sup>b</sup> by the abuse of this<sup>c</sup> false kind of spirituall Exercise, they make boot & havocke of Catholicke Estates, (for therefore was it devised by the Jesuits thereby to fleerce charitable people.)<sup>d</sup> Father Parsons and Father Creswell, are most zealous in this point, these are noted for Fishers, Piscatores Patris Generalis, that emploied their wits and labours, to draw vnto them the best they could finde every where.

## The 98. Proposition.

*Their Discipline in their Colleges.*

<sup>a</sup> Relatio motu-  
um, &c. p. 135.

<sup>b</sup> Colletons inst  
defence p. 5. 259

<sup>c</sup> A Dialogue  
betwixt a secu-  
lar Priest and a

Lay-gentleman,

Pag. 121, 112.

<sup>d</sup> Ib. pag. 122.

**T**Heir Discipline is with great severity, many are discouraged therewith. <sup>b</sup> Two cannot speake together without a third, nor the students of one chamber recreate their fellowes of an other, <sup>c</sup> For they must recreate with none, but such as they are appointed vnto. <sup>d</sup> And in everie companie of Schollars, the Jesuits haue their Spies, which they call *Angeli Custodes*, which lie in wait



wait what they cā heare said, or see done by any Schol-  
lar, and forthwith carry it to the Superior. <sup>c</sup> No Schol-  
ler can write letters abroad, or receiue any without li-  
cense and surview of the *Iesuits* their governours; no  
not to the fellowes of the same College. <sup>f</sup> There are  
many like *Turkish* cruelties, especially in enioyning  
there Schollars penances; some for breaking their fasts  
in a cookes house, others for eating a little milke, others  
for washing themselves: some put to pennāce of bread  
and water, for not asking penances, some for slipping  
with their tongues; one violently pulled by the ears for  
calling a *lay-Iesuit* *Herrmanno* that is brother, for *Father*.

<sup>a</sup> *Ib. pag. 121.*

<sup>f</sup> *Quodl. p. 55.*

**The 99. Proposition.**

*Feare a visitation.*

**THEY** feare nothing more than to render an account  
of their dealings, or to heare of their low dnes.

<sup>a</sup> *A Relation of the faction at Walsbich. pag. 72*

**The 100. and last Proposition.**

*Their fall prophetied and wished for.*

**IT** is observed by men, how Religious Orders haue  
their periods and times, and againe, <sup>b</sup> that at the ri-  
sing of every new Order, some are raised vp to bee a  
curbe to that Order: this being so, (<sup>c</sup> as some of the Tē-  
porall Magistrates haue told the *Iesuits*) that *Iesuitisme*  
from a *Serpigo*, is become a *Gangrena*, it must therefore  
be cut of. <sup>d</sup> For we are perswaded they will be drawne  
to such matters, as, a *visum est spiritui sancto & nobis*,  
must iudicially passe in definitiue sentēce against them,  
and

<sup>a</sup> *Quodl. p. 19*  
<sup>b</sup> *Ib. p. 74.*

<sup>c</sup> *D. Baeshawes answer, pag. 8.*

<sup>d</sup> *Quodl. p. 179.*

• A relation of  
the faction at

Wisbich. p. 7. 7

• Ib pag. 77.

• Quodl. p. 188.

• Quodl. p. 128.

• Ib pag. 45.

• The Copies of  
certain discov-  
ers. pag. 118.

• Quodl. p. 58.

• Ib. pag. 50.

• Ib. pag. 46.

• Ib pag. 19.

• Ib. pag. 316.

• Ib. pag. 141.

and the Pope is to bee entreated to lay the axe to the root of the tree, & cut of this pride of the Societie spreading it selfe farre and neere. For vnlesse a damme bee set against the streame thereof, the raging course will burst asunder all bands of honestie and modestie, and carry away headlong many with the force thereof. It is high time to looke to them, & for they are become already incorrigible of any Prince, Prelate, or People, & therefore a heavy destruction, ruine and downefall is likely to come vnto their Societie: and surely, their fall without some speciall miracle is incurable. And they are like enough to be expelled by force, these contentions cannot end but with bloud. For as they liue iust Templarlike in all things, so there wilbe a right Templarian downefall. And all ought to assit to the pulling down of these seditious, Templarian, Iesuiticall, Sectaries, and banishing them out of all the Christian world. In the meane time, I conclude with this praier of the Secular Priests. Cursed be that houre, that ever they got entrance into the College, and cursed be the time that ever they set foot on English ground, and a triple curse vnto them all, that to maintaine their ambition, pride, & seditious factions, haue scandalized the whole Christian world. Amen faxit Deus.

Hetherto



**H**itherto, by Gods especiall providence, we haue made a generall description of the *Iesuits*, comprising their doctrine, discipline, policie, fashion and manner of life; now it remaineth, that by way of *Appendix*, or for a finall conclusion, (because it is a true saying, that *generalia non probant*;) we descēd vnto some particulars, and come from the Thesis, vnto the Hypothesis, exemplifying their villanies & impieties by some particular instances to be given, and for brevitie sake, we will present vnto your iudicious eie, the liuely picture of an absolute Iesuit, one shal answere for all; a man of \* incomparable learning, (1) superlatiue knowledge, transcendent zeale, for devotion pietie and other good qualities, generally reputed amongst the vulgar sort of people, beyond the degrees of comparison; to wit, Father Robert Parsons, our coutryman, a *Iesuit*, who is a thought to haue few persons like, none before him, in the Practicall, or Speculative part, in Positiue, or Schoo!-Divinity, in State businesses, or Church affaires in what kind soever. Now if this man, a *Iesuit*, and one of the chiefest amōgst the Fathers of that Society, shal be found in the particulars of his life and conversatiō, to haue bin no \* Saint nor sincere honest man; but a man of the only scandall, and turbulence, both to our church and country, <sup>b</sup> the vnfaithfullest, proudest, busiest, & vnderminingst man that liued, <sup>c</sup> a lewder person than whom is not: <sup>d</sup> most exorbitant, & discomposed, <sup>e</sup> a sacrilegious bastard, <sup>f</sup> bastardly runnagate, *filius populi, filius peccati, filius terre*; <sup>g</sup> a dangerous Polypragmō, <sup>h</sup> Archstatist, <sup>i</sup> Archdeviser, <sup>k</sup> *Summus Pontifex*, or iudg. paramont on Earth, <sup>l</sup> impious caitife, <sup>m</sup> Atheall Strata-

\* An other equal nay farre about that worthy pillar of the church S. Aug. the Doctor Angelical S. Thomas Aquinas, the most subtile disputer Doctor Scous is the top of wit.

Quodlib. p. 72.

(1) Ch. Pagets

answere, p. 22.

\* Most esteemed

amongst the Iesuits for his wis-

dome and other

good parts.

A Dialogue be

twixt a Secular

Priest and a Lay

Gentl pag. 85.

\* A dialogue be

twixt a Secula

Priest and a La

Gentleman pa

109.

\* A.C. let. p. 38.

<sup>b</sup> Ib.

<sup>c</sup> Quodl. p. 217

<sup>d</sup> D. Bagshawe

answer, pag. 3.

<sup>e</sup> Quodl. p. 109

<sup>f</sup> Ib. pag. 128.

<sup>g</sup> Ib. pag. 108.

<sup>h</sup> Ib. pag. 187.

<sup>i</sup> I Colletons

defense, p. 255.

<sup>k</sup> Quodl. p. 156.

<sup>l</sup> Ib. pag. 97.

<sup>m</sup> Ib. pag. 160.

<sup>n</sup> Ib. p. 237.

<sup>o</sup> Ib.

<sup>p</sup> A dialogue be-  
twixt a secular

Priest and a  
Lay gentleman,

pag. 106.

<sup>q</sup> Quodlib. p.

284.

<sup>r</sup> Ib.

<sup>s</sup> Ib. p. 298.

<sup>t</sup> Ib. pag. 286.

<sup>u</sup> Ib. pag. 237.

<sup>x</sup> Ib. pag. 288.

<sup>y</sup> Ib. pag. 237.

<sup>z</sup> Ib.

<sup>a</sup> Ib. pag. 330.

<sup>b</sup> Ib. 295.

<sup>c</sup> Ib. pag. 242.

<sup>d</sup> Ib. pag. 129.

<sup>e</sup> Ib. p. 130.

<sup>f</sup> Ib. p. 242.

<sup>g</sup> Ib. p. 237.

<sup>h</sup> Ib. p. 242.

<sup>i</sup> Ib. p. 325.

<sup>k</sup> Ib. p. 121.

gemiton, <sup>n</sup> busie-headed; <sup>a</sup> most diabolically, vnnatural, and barbarous butcherly fellow, <sup>p</sup> exceeding bold, and of great vndertaking, <sup>q</sup> an impudent calumniator, <sup>r</sup> a most scurrilous traitour, <sup>s</sup> like a right Puritan, <sup>t</sup> a newe Anabaptist, or king Iohn of Leyden, <sup>u</sup> violator of al laws contemner of all auctoritie, <sup>x</sup> naked of all honestie, wisdom or iudgement, <sup>y</sup> monopolie of all mischief, <sup>z</sup> a stain of humanity, an impostume of al corruption, a corrupter of al honesty, <sup>a</sup> exlegal legifer, <sup>b</sup> very peremptory, sly, and saucie, impudent, <sup>c</sup> falsehearted Cataline, <sup>d</sup> *zoilus*, a *Timon*, an hispanized Cameleon, like <sup>e</sup> *Proteus*, wretched seed of *Cain*, and sonne of *Beliall*, <sup>f</sup> monster of mankinde, <sup>g</sup> worthy the name of a beast or a Diuel, <sup>h</sup> fitter for hel then for earth, <sup>i</sup> an Antesignan or immediate fore-runner of *Antichrist*; and in few, <sup>k</sup> a most unworthy, dishonorable Prelate: if I say al these, and sundrie other bad qualities be to be found compiled together in one English *Iesuit*, what lewdnes, villanies, mischiefs and impieties, may wee expect to come from that viperous brood, dispersed over al the world, and devided into so many hundreds of Colleges & thousands of persons? Surely, ether this wil be sufficient to make al sorts of men to loath their lites, detest their maners, and quite abandon their wicked Societie; or els nothing wil be sufficient: and it is not to bee doubted, but that Almighty God, who hath a iust eie, and a sure hand, wil in the end (when the measure of their iniquities shal be fulfilled) poure out his heavy wrath and indignation vpon them, and recompense them their owne vnto the full: such height of pride, must needs haue a fall, and such a fall must of force be verie grievous, which is occasioned

ned



ned by so manie foule, enormous, and grievous finnes: which that we may learne to shunne and avoide, as the *Lacedemonians* were wont to set drunken men before their children, to make them see, and seeing to detest the beastlines of that vice: so wee will propose and set before your eies, the picture of *Father Parsons* a man drūk with the cup of spirituall fornications, and long exercised in all kind of villanies<sup>1</sup>, that the childe of God may learne to detest him, and in him all such blasphemous wretches, impious brood, and progenie of vipers, if hee wil eschew *iram venturam*.<sup>2</sup> It is reported that diverse Papists heretofore haue gone about to set out *Parsons* life, but we see it is not done, wherefore, seeing they haue surceased<sup>3</sup>, whether discouraged with the waight or the length of the businesse, I know not, it shal not, I hope, proue distastful vnto any, if the same be described by a *Protestant*, duly collecting the same, like so many broken pieces out of diverse workes of learned *Papists*, whose auctorities cannot iustly be excepted against, as being either eie or eare witnesses to all that shalbe spoken, and thus having shewed you the cause, we come now to speake of the person *Father Robert Parsons*.

<sup>1</sup> Doctor Bay-  
shaws answer,  
p. 39.

G 2

The



The life of Father Rob. PARSONS an  
English Iesuit.



His famous Father Rob. Parsons, was <sup>a</sup> borne of meane parentage, infamous from the time that hee was first borne, <sup>b</sup> vnholonely begot, and basely borne vpon the body of a very base queane; <sup>c</sup> his supposed father of gentry no better

then a Black-Smith, his right father indeed the Parish Priest, by meanes whereof hee was <sup>d</sup> binominous; some times called <sup>e</sup> Rob. Parsons, sometimes Rob. Cowbucke, & should <sup>f</sup> not being base borne, haue beene a Priest, as altogether illegitimate and irregular; the place where he was borne was <sup>h</sup> called Stockersey in Somersetshire wherevpon he was called the Bastard of Stockersey, <sup>i</sup> a knowne bastard (for the <sup>k</sup> disparages of his birth, not his baptisme could wash away;) his parents were so <sup>l</sup> poore, that his mother and sister had an annuall almes bestowed on them, towards their sustenance, who else had gon a begging, after his supposed fathers death. But how meane soever his Fathers estate was, sure it is, that he was brought vp in his tender yeares vnto the study of learning and the Arts, and in proceffe of time (his towardly inclinatio being more generally known) he was preferred vnto Oxford, and there chosen fellow of Baliol College, where he spent his time, partly well, partly ill. Well, <sup>m</sup> for he professed himselfe a Protestant, & that with such affectation, as he dealt with Mr Squire for direction in the study of Divinitie, and conferred

<sup>a</sup> Declaratio  
motuum, &c.

Pag. 58

<sup>b</sup> Quodl. p. 109

<sup>c</sup> A letter of A.  
Ep. 38.

<sup>d</sup> Ib. pag. 31

<sup>e</sup> Quodl. p. 109.

<sup>f</sup> Letter of A.C.  
pag. 38.

<sup>g</sup> Quodl. p. 236.

<sup>h</sup> Ib. pag. 236.

<sup>i</sup> A.C. let. p. 23.

<sup>k</sup> Ib.

<sup>l</sup> Ib. pag. 35.

md. Bagshawes  
answer, p. 33.



ordinarily in the reading of *Calvin*; with *M<sup>r</sup> Hildeja* fellow in the house, a knowne *Calvinist*; but otherwise learned, and a very morall gentleman; and he was so diligent in promoting the Religion then professed, that being *Bursar* he disfurnished the College *Librarie*, of many ancient bookes and rare *Manuscripts*; & in their stead, brought in a number of *Protestant* Books, the first that were ever there; and lastly his resolution was such for his constancie in this Religion, that hee protested to one *James Clarke*, his old schoolefellow then abiding in the *Inner Temple*, who doubted his Religion, that hee neither then was, neither ever meant to be a *Papist*, and offered to take an oath for assurance of the same. Furthermore, his Morall conversation and discipline was such, and so strict, that hee would haue punished one of his owne Pupils and Schollars (whereof being the ancientest fellow of the College saue one, of Noblemen and Gentlemens Sonnes and kinmen he had about 20 at one time) to this day both very vertuous & learned, for going to a play. In like sort, he wēt about to bring seven or eight in danger, for taking, after the fashion of schollars, certaine puddings from a Pupill of his.

*Now a religious and Reverend Doctor of Divinitie.*  
ib. pag. 34.

*Quodl. p. 217*

*P. D. Bagshawes answer, pag. 33. A briefe Apologie pag. 144.*

*P. D. Bagshawes answer, p. 36.*

*Quodl. p. 217. Ib.*

*P. D. Bagshawes answer, p. 34.*

Hether to he behaved himselfe very well, but marked what followed. This his too great severitie was remitted, and his dealing in *Oxford* in the end proved lewd, seditious, and wanton, and also infamous was hee there being then Master of Arts, that hee was hissed out the College with whouts and hobubs, and ringing with bells, and the resolutenesse of the fellowes was such, so hee rid of him, that they had provided the toling of the Bell for him, as the manner is for one which is to depart the

\* Declaratio  
motuū &c. p.  
58.

\* D. Bagshawes  
answer, pag. 34.

\* A briefe Apol.  
p. 183.

\* A. C. let. p. 23.

\* A briefe Apol.  
pag. 183.

\* H. Elyes notes  
upon the Apol.  
pag. 13.

world. \* Thus was he banished *Oxford* with the great  
joy of all men, not for Religions sake: but for libelling,  
siding, and other lewdnes. True it is he had the favour  
to resigne being first lawfully expelled; tending his sub-  
mission with teares, and promise, that he would ever af-  
ter carry himselfe in good sort.

Now is *M<sup>r</sup> Parsons* put to his shifts, and the griefe  
of this expulsion did so farre prevaile with him, that he  
notwithstanding his solemne protestation vnto the  
fellowes of the *College* and his old friend of the *Temple*,  
packs the next yeare after, over the Sea, to studie in  
*Padua*, and the yeare after that, to wit, in the yeare of  
our Lord 1575. he hies him to *Rome*, and there enters  
the Societie of *Iesus*. but now see what a thing it is to  
be a *Iesuit*, he staies not long there, but like a forward  
child putting himselfe out, he obtaines of Pope *Grego-  
ry* the 13. to be sent together with *F. Campian* into *Eng-  
land*, at the sute of *D. Allen* (as was said) in name of all  
*Engliss Carholiks* who desired greatly the assistance of  
the *Iesuits* in that mission, where for the furtherance of  
the Popish cause, hee was appointed Superiour; this  
happened in the yeare 1580. These two holy Fathers  
being safely and secretly arrived here in *England* cease  
not to doe that for which they came, to withdraw men  
from their allegiance to their true and lawfull Prince,  
to side with the Pope, and the king of *Spaine*: but their  
employments were diverse, according to their severall  
gifts. *Campian* excelled in speech, *Parsons* best was in  
writing: the one therefore travelled vp and downe the  
*Country*, making his chiefe abode in & about *London*:  
the other kept more about the Sea coasts, and especial-  
ly



*d Tbe briefe  
Apol.p. 183.*

\* Collections in  
defence p. 207

f. Quodl p 286.  
B A let. of A.C.  
pag 49.

*h Quodl. p. 258.*

*c D. Bagshawes  
answer, pag. 114.*

protestation made vnto her, that hee will yeeld and  
 perswade in conscience, all Temporall obedience,  
 and take her part even against the Popes Armie. Thus  
 wee see our *Iesuiticall*, or rather *Ignatian* Apostle  
 Father *Cowburn* beginning to play his prises, and  
 bathing his hands in bloud, sitting at the *sterne* & vn-  
 masking his violent nature, of whom *Cardinall Allen*  
 held this opinion, that he was a man very violent, and  
 of an vnquiet spirit, and said, that his turbulent head and  
 lewd life, would be a discredit to the *Catholicke* cause:  
 and no marvel, if we obserue either his words, or Acti-  
 ons, how they haue alwaies since his interdealings in  
 State affaires, tended to most cruell, barbarous, and but-  
 cherly designements, as by the sequel of his life shal  
 more plainly appeare. And first for orders sake, bin-  
 tend to note vnto you his discomposed writings, and  
 afterwards his exorbitant or extravagant and lewde Ac-  
 tions, not comprising al, (for that were impossible, &  
 would aske a wider volume,) but comprehending some  
 of the chiefest in each kinde.  
 The Bookes which he composed were partly of Re-  
 ligion, partly of State: of Religion, as his *Resolution*, &c.  
 of State, as his *Green-coat*, *Philopator*, &c. the former  
 sort were very commendable, and worthy workes in-  
 deed, not only in the iudgements of *Papists* but of a ve-  
 ry learned and iudicious *Protestant*, who hath published  
 some of them in print, with open profession of some  
 small additions, where the Auctor or Translatour ra-  
 ther was found to goe amisse: but the later sort, are con-  
 demned by diuerse learned writers in sundry passages of  
 their bookes and nether *Protestants* nor *Papists* haue  
 allow-



allowed them. The best and first Booke which he writ,  
and which won him all the praise, was his *Booke of Re-*  
*solution*, which he premised and divulged respectively,  
as an *exordium* to all the rest of his seditious Pamphlets,  
and lying Libels, to breed in mens minds an assured o-  
pinion of his Religion, pietie, and devotion: and yet not  
to heap more praises vpon him, then he justly deserves,  
he was but a Collector, or a Translator at the most:  
the Booke not of his owne absolute invention, but  
taken out of other Auctors, his praise was for wel tran-  
slating of it, close couching and packing it vp together  
in a very smooth stile, and singular good Method; and  
alack, alack, (as all men knowe) it is easie to lay fine  
threads together, when they are gathered to a mans  
hand; and as easie to translate a worke almost *verbatim*,  
out of peece-meale Copies into his mother language.  
The true praise, to say the truth of this worke, was due  
to *Granada*, that laid the platforme to *F. Parsons* hand,  
and gave him the principall grounds & matter thereof  
and which also was deserved by *M<sup>r</sup> Brinkley* for the  
penning, as diverse report.  
When he had made an end of this Book, he made  
an end also therewith of devotion, sinceritie, & honest  
dealing. For after the publication of this worthy work,  
he more beat his braines about State matters, then a-  
bout the exercise of a Religious life, and happy had he  
beene (as one wisely obserues) if his pen had staid here  
& gon no farther: but when Religion was once word-  
lesied in him, and that State matters and the designing  
of kingdomes had so great a part in his studies, then he  
thooke hands with all shamefastnesse, and bid all truth

o A Dialogue  
Cr. p. 107.

A let. of A. C.  
pag 78.

Quodl. p. 327

Quodl. p. 71.

A Dialogue be-  
twixt a secular  
Priest & a Lay  
Gentleman. p. 107

ib. pag. 108.

A Dialogue  
betwixt a Sec.  
Priest and a Lay  
Gentleman.

pag. 95.

Ich. Collections  
defense p. 256.

Ich. Collections de-  
fence pag 39.

*Allet. of A. C.*  
pag. 49.

*Quodl. p. 286.*

*pag. 1. lib. 2.*

*Quodl. p. 71.*

*ib. pag. 107.*

*ib. pag. 315.*

*ib. pag. 315.*

*ib. pag. 315.*

*ib. pag. 315.*

*ib. pag. 315.*

*ib. pag. 226.*

*ib. pag. 226.*

*ib. pag. 226.*

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*ib. pag. 226.*

*ib. pag. 226.*

*ib. pag. 226.*

*ib. pag. 226.*

*ib. pag. 226.*

*ib. pag. 226.*

*ib. pag. 226.*

and modesty farewell, and began to furnish the world with sundry bookes of State, touching *Succession*, after the death of the *Queene*, and *Reformation* vpon the Conquest of this Land, and such like: and see the wilnesse of this Fox, his turnings and windings here & there: these *Libels*,<sup>a</sup> the contents whereof were wholly infamatory came not forth with his name, or any knowne liverie, he<sup>a</sup> either concealed his name, or gaue the such names as it pleased him to devise: for which cause some *Papists* haue little cause to thanke *Mas Parson*, and namely *M<sup>r</sup> Doleman*, in whose name hee set out the *Booke of Titles*, (notwithstanding that hee detested the contents of it,) which might haue brought him in great danger.<sup>b</sup> This Booke was set forth against the whole State, <sup>c</sup>entitling most traiterously the *Spanish Infanta*, to the *English Crowne*, and the *king Catholike* (as some thinke) and spare not to say) was priue to the setting forth of this lucklesse labour: now this was *Parsons* policie and forecast; if the Booke had beene commended (as it neither was, nor deserved it) then who but *Fa. Parsons* should haue beene the Father thereof: <sup>d</sup>but now that many exceptions are taken vnto it, hee good man is not the Author of it: his name is not *Doleman*, and gladly hee would shift and wash his hands of it: but all the water betwixt this and *Rome*, will not serue his turne so to do, and thus much be spoken of his *Doleman*.  
There followes, or rather as some thinke goeth before a railing Booke of one *Andrew Philopater*, alias *Roxburgh*, written in accusing, or reprooving some one, or many of all her Highnes Nobles, and ciuill Magistrates. What opinion crow we haue the best learned

*Papists.*



Papists of this Booke? Some hold it, to be<sup>n</sup> a most sedi-<sup>1 lb. pag. 11.</sup>  
tious, treacherous and infamous *Libell*, and worthy of  
*Father Parsons*,<sup>1 lb. pag. 284.</sup> fraught w<sup>th</sup> it almost burst againe with  
al *Iesuiticall* pride and poyson; <sup>k An answer to</sup> some to be a most vn-<sup>articles objected</sup>  
pure and loathsome booke against the State, take one  
example for all: in this *Philopater*, the<sup>1</sup> And our very  
peremptory, flie, and sauerie (as his manner is,) very bold  
lie affirmeth, that when kings do desect from the Ca-  
tholike Religion, and draw others with them, *Liberos*  
*esse subditos &c. posseque & debere (si vires habuerint) huius-*  
*cemodi hominem dominatu cingere.* I wil not English the  
words, for very shame.

Let vs go on forward to the examination of some  
of his other Bookes. Was not his *Greencoate*, alias his  
*Leycesters Common wealth* a famous booke? Yes verely, as  
Bookes in the Law are called, *famosi Libelli*. For it was an  
inormous *Libell*, written against one of the Peeres of  
this Land? Wherein the Malapert or Resolute *Iesuit*  
keepe his old wont, to resolute vs peremptorily, that a  
different Religion, is a barre to inheritace. He might  
haue left such scoggerie, as he hath set out in this Booke,  
to Tarleton, Nash, or els to some Putitan *Mar-prelate*,  
or other like companions.

Next followes his *Booke of Reformation*, which vnder  
reformation, was *Father Parsons Babell*, that is, his cal-  
stle in the aire, wherein he prescribes Rules to al Estates.  
here you see, he is no changeling, the same man that he  
was before, or rather growne more audacious and im-  
pudent, and wel he might, considering that these orders  
were begunne in their deepe *Iesuiticall Court of Parlia-*  
*ment at Six in Pblegeton*, and suggested thence into Fa-

*their Parsons* source, being ended and compiled into a full and complete volume, by him and his Generall, intituled *The High Court of Reformatio for England*. Wherein are sundry wise Acts contained. Amongst the rest, that the *Jesuits & Capuchins* only should live there, that Bishops must be Pensioners, *Abbey-lands* thus & thus disposed: he also hath his *Legem Agrariam*, limiting the Nobilitie and Gentry how much they should spende, with a number of the like senselesse fooleries, at which I willingly let passe, and come to the rest of his seditious Bookes, as his *Admonition* and *Appendix*.

For the former of these, *Don Lucifer* the wittiest Fiend in Hell, could not haue written more spitefully, & so that all posteritie, cannot choose but condemne him for a most scurrilous Traitour, and had he beene brought vpon amongst all the Russians, and Curtizans in Christendome, he could not haue learned to haue writ more vilely, prophanely, and heathenishly: for the latter, to wit, his *Appendix*, the *7* booke was impudentlie fathered on *Cardinall Allen* after his death, being harched by the vnnatural heat of his ambitious hart, wherein *the Arch-Statist*, presumes to call his learned Maiestie that now is king of great *Brittaine*, and then was of *Scotland*, obstinate Hereticke. Who so bold they say as blind Bayard, he feares no colours, hath no shame, or conscience what he writes, so he write with an inuective humour, as hath beene largely proved already.

Wherefore, having viewed, examined, and reexamined his Bookes and Writings; we will now enquire farther after his life and conversation; for as the *Poet* said, a man may chance to write a lewd Booke, which is a so-



ber honest man. But was he so! so was *Don Lucifer*, and  
all the Fiends in Hell, from whom this man seemed to  
be descended in the right line, giving occasion to di-  
verse, by<sup>a</sup> his foule, enormous, and diuclish life, to think <sup>a Quodl. p. 239.</sup>  
that he was not a meere man; but some *Fairies* brat, or  
begotten by an *Incubus*, or aerish spirit, vpon the bodie  
of a base woman. Shew me that Treason, treacherie or  
noted villanie, wherein *Parsons* had not a hand, a heart,  
and a head? name that vice, whatsoeuer it be, lying, coo-  
fening, forgerie, periurie, craft, hypocrisie, dissimulation  
envie, pride, covetousnes, vaine glory, backebiting, selfe-  
loue, crueltie, murders and oppressions, ambition, here-  
sie, Atheisme, whereof he was not guilty in the highest  
degree? Speake you holy *Priests* of a sacred function,  
that know him best, and lived longest with him, speake  
boldly and shame not, to tel him roundly of his faults.  
We wil descend vnto some few particulars, in order as  
they shal lie, most convenient for our purpose, and first  
of his foule conspiracies, treasonable plots, & plottings  
of Treason. You wil say, perhaps it is not good rubbing  
that sore any more, it hath beene touched already to  
the quicke, I confesse it hath beene so, but in a different  
kinde; For, it is one thing to write, an other to act trea-  
sons; *Parsons* is guilty of both; of the former, there is lit-  
tle doubt, by that which is spoken; and of the later lesse;  
by that which now followeth, by way of evident de-  
monstration.

To proue that *Father Parsons*; was no lesse a traitour  
in action, then in writing, first we shew (and can proue  
that we say, with a wet finger) that he gaue his beconcur-  
rence, & furtherance to a forraine inuasiō here in Eng-  
land. <sup>b Collections de</sup>

<sup>c</sup> Quodlib. p.  
257.

<sup>d</sup> A Dialogue  
Eccl. p. 129.

<sup>e</sup> A relation of  
the faction at  
Wisbich. p. 75.

<sup>f</sup> Quodl. p. 306.

<sup>g</sup> Ib. p. 209, 210.

<sup>i</sup> A Dialogue  
Eccl. pag. 110.

<sup>k</sup> The brieft  
Apol. p. 24.

<sup>l</sup> A brieft Apol  
pag. 183.

<sup>m</sup> The Copies of  
certain discour-  
ses, pag. 123. &  
the Answer of  
D. Bagshawe,  
p. 13.

<sup>n</sup> Quodl. p. 218

<sup>o</sup> Copies of cer-  
taine discourses  
p. 114.

land, <sup>c</sup> sought to indanger his Maiesties person by the  
Scots, <sup>d</sup> set his rest vpon the hopes of Spaine, <sup>f</sup> procured  
himselfe to be the kings servant, practised with the <sup>g</sup> stu-  
dents there, and diuerse others to giue their names to a  
Charter of subscription; first <sup>h</sup> prophesied, and promised  
vnto himselfe good successe, and then tooke vpon him  
with his Iesuiticall Plotcasters, to be an Actor, an orator  
or a broker, in labouring to bring that prophesie to an  
effect, and rather then it should faile, to be the bloudie  
instrument to worke it of his owne head. Againe, who  
is <sup>i</sup> it that caused the Seminaries in Spaine, and S. Omers  
to be erected, and that <sup>k</sup> alone, procured 2000 crownes  
a yeare pension more, for the College at Doway, though  
he deserved small thanks for his labour, considering the  
decay of Students at Rhemes, and Louaine? Father Par-  
sons. Who was it, that <sup>l</sup> procured, that the first forme of  
oath now vsed, was brought into the Roman Seminarie,  
and after that example, by himselfe, into the Seminaries  
of Spaine, whereby al promised, to take holy orders, and  
returne into England, when they should be appointed  
by their Superiors? Father Parsons. Who was it, that  
<sup>m</sup> vsed perswasion at Rome to the Students there, that  
they should haue at State and al: for which State-med-  
ling, they could but die, and dy they should if they were  
taken without State-medling? Father Parsons. <sup>n</sup> Who is  
it, that vpon a Luciferian pride, durst presume to cal the  
king of Scots an obstinate hereticke, and the French king  
a reprobate, of God forsaken? Father Parsons. Who is it  
that <sup>o</sup> chopped and changed the crowne of England 8.  
or 9. several times, as it pleased him, playing with it, as  
little boies sport themselues with king by your leaue, the  
great



great ones every hand while crying, a *New King, a new,*  
and in the end set it to sale: whereypon, *P. a certaine Ro.*  
*missh* gentleman, affixed a brieft *Libell* vpon *Pasquines* *P. Alet. of A.C.*  
buttock, in dirision and scorne of him. If *9* there bee any *pag. 43.*  
man, that will buy the kingdome of *England*, let him re- *9 Colletons iust*  
paire to a *Merohant* in a blacke square cap, in the Citty, *defence p. 241*  
and hee shall haue a very good penny worth thereof.  
Was not this *F. Parsons*? so then, the premises duly con-  
sidered, we may safely conclude, that *r* this is that same *Quodl. p. 237*  
*Parsons*, *f* whome all the Realme, *u* *Prince* and *Peeres*, *1b. pag 211.*  
with all true *English* hearts, haue cause to curse, hate, &  
spit at, and so an end of that matter. *1b. p. 237.*

Now as his predominant, and most exorbitant qua-  
litie was Treason, so was he deeply learned, and in a  
short time a great proficient, in sundry other qualities,  
belonging to the *Diuels* craft: as first, for truth, in him  
there was none, *u* *Qui posuit mendacium spem suam*, pro- *u An answer*  
fessing the Art of lying, and vsing *x* tricks, as in adding, *unto the parti-*  
diminishing, equivocating and *subintelligitur*, to serue *culars against D*  
his turne, for you must note by the way, that *y* Equivo- *Bish p. p. 3.*  
cation is the *Diuels* Sophistrie, and the common prin- *1b. pag. 17.*  
ciple of the *Iesuits*, and *z* he is not scarcely to be accoun- *7 Quodl. p. 286.*  
ted a *Iesuit*, that cannot lie, dissemble, and equivocate at *2 Quodl. p. 257.*  
every word; these be the *2* *Aphricanian Phalanges*, and le- *1b. pag. 229.*  
suiticall forces. Hence it is, that *b* *Camelion* like, he hath *1b. p. 150.*  
banded of, and on with time, like *Protheus*, and in truth *1b. p. 330.*  
*o* neither *Protheus* in his complements, nor the Sea *Eu-*  
*rius* in his Crosse tide Ebbes and flowes, for his in-  
constancy of old, hath beene held more infamous, then  
*E. Parsons.*

Yet he had a worse fault then all these, and that is, he  
in.

<sup>a</sup> Copies of Cer-  
taine discourses

p. 124.

<sup>c</sup> Colletons des.  
pag 39.

<sup>f</sup> Ib. pag. 77.

<sup>g</sup> Copies of cer-  
taine discourses

pag. 124.

<sup>h</sup> D. Bagshawes  
answer, pag. 34.

<sup>i</sup> Quodl. p. 31.

<sup>k</sup> Collet. des. p.  
151.

<sup>l</sup> Quodl. p. 149

<sup>m</sup> Ib. pag. 244.

<sup>n</sup> A. C. let. p. 38.

<sup>o</sup> Ib. pag. 64.

<sup>p</sup> Quodl. p. 306.

<sup>q</sup> A relation of  
the faction be-  
gun at Wimbich.  
pag. 52.

<sup>r</sup> Quodl. p. 107

incurred the hateful crime of forgerie, taking vpon him  
d to thrust in and out for his purpose, as if hee had had  
e a dispensation granted, to forge at his pleasure. f Hee  
was shrewdly mistrusted, to haue added or altered some  
what in *Bellarmines* Letter, hee did alter the sentence of  
the two Cardinals, *Caietan* and *Burghesio*. g Corrupted  
the Registers, and Records at *Rome*, and hee h was char-  
ged in *Oxon* amongst very many things, with forgerie  
by one *Stancliff* his fellow *Bursar*: these wee thought  
good to note by the way, for a tast of some of his for-  
geries in lesser matters, i but hee might haue come in  
danger, to haue beene degraded, and set on the pillarie,  
for forgerie, not in small matters, or privat actions; but  
in points of as high importance, as are Crownes and  
kingdomes, or Iurisdiction Apostolicall and supream.  
From forgerie he fell to flat cousenage, and k being  
invred with the trade of devising shifrs, hee proved in  
the end an l Arch-cousener, a m false-hearted *Catelin*,  
the n vnfaithfullest man that lived, the time will not  
permit me to produce many examples: o Hee detained  
in his hands a legacie, which *Sir Fr. Inglefield* gave, and  
p cousened Mr *Middleton* Priest, of 300. pounds at least  
in *Spaine*, and handled him roughly when he had done;  
and lastly, q being come to *Rome*, in the midst of all his  
*Machia villian* plots, vnder pretence of compounding  
the stirres in that *Seminary*, he so dealt, as in a very short  
time, by cousening the *Rector*, he got the place for him-  
selfe.

Thus cousening diuerse, in the end, he grew famous  
for all kind of cunning and Policies, and he r was gene-  
rally reputed to be so politicke, that who was in request  
with



with Popes, Cardinals, and other States, but *Fa. Parsons*  
 had the office of *Informership* in the *English* affaires, <sup>1 Colletons</sup>  
 as well in *Spaine* as at *Rome*,<sup>defence, p. 39.</sup> had and did place diuerse of  
 his Agents in Honorable houses, and elsewhere, as his <sup>Ch. Pagett an-</sup>  
 spies; to make secret relation vnto him, of al that passed <sup>swer p. 22.</sup>  
 in their houses: nay rather then faile, he<sup>u</sup> offered him-  
 selfe like an impudent base fellow, to be a spie; so that it  
 is doubted, whether *M<sup>r</sup> Nicholas Machiavell*, or *Fa<sup>r</sup>*  
*Rob. Parsons* excelled one the other in Policie; for he is  
 now become that y learned counseller, that must rule,  
 ruffe, and range through every estate, but with all it  
 was wished, that his policie would redound more, to  
 the good of Church and Commonwealth. Now is *Fa<sup>r</sup>*  
*Robert* where he would be,<sup>a</sup> sitting at the sterne, &  
 governing all, or the chiefeft Colleges in *Rome*, and (an  
 overruling humour raigning in him) he seekes to bee  
 our great<sup>c</sup> *Master* and to rule all both at home and a-  
 broad, & exempts himselfe from controlement of any  
 Superiour, and as a<sup>c</sup> *Vic pope*, or rather, as *Sumus Pontifex*,  
 or *Iudge Paramount* on earth, vnder the Diuell in  
 Hell, & commands all others, as Actor independent of  
 any, to act all his actions,<sup>h</sup> without whom, no *English*  
*desuit* dares doe any thing, for he<sup>i</sup> raigneth, & hath the  
 whole direction for all the *Missions* that are in *England*  
 & vaunting himselfe of the command he holdeth there  
 (it is spoken from report of an eie and eare witnesse)  
 as well over many of the *Laitie*, as of the *Cleargie*; & sure-  
 ly<sup>l</sup> he was a very proper person, to carrie so great a tail  
 after him, as he did at that time in *England*: but let this  
 which hath been spoken, suffice to note vnto the world,  
 his ambitious desire of directing, and commanding  
 both

both private persons, Prelats, and Princes, and vlesse he coulde obtaine it, there was nothing but warre with him.

*Quodl. p. 318.*

*A.C. let. p. 38.*

*Quodl. p. 341.*

*Collet. des. p. 2.*

297.

This great auctority, which this presumant Scribe tooke vpon him, made him no little proud and vaine-glorious with all: it was observed by wise men, that hee was the proudest man that lived, and his strength did so much consist in vaine glorie, that hee writ no Booke, Discourse, nor scarce any letter against the Priests, wherein he doth not make mention of the Colleges he erected, or recount some other good act of his owne. Amongst many the man is thought to be ill neighboured, in that he is thus driven to praise himselfe and few do thinke it religious modesty, to farce bookes with their owne commendations, but a shame of the Diuel and al Hypocrits, and *Pharisees*, he had *Panegyrics* of his praises and pieces shor of, to make report of his learning, his vertue, his prudence, his government, his piety, his charity, his constancie and I know not what. Some of his claw-backes haue made him equal, nay farre aboue that worthy Pillar of the Church *S. Augustine*, the Doctor *Angelicall S. Thomas of Aquine*, the most subtrill disputer *Doctor Scorus*, being not worthy to holde the candle before the meanest of any of all these, or sundry other farre their inferiours. But, to give the Diuel his due, he was at the first, before he grew to bee an absolute Statesman, Paramount, Parogal, peremptorie, sundry waies wel qualified, both for writing & speaking; but partly, his policies in Temporall matters, blinded his iudgement in spiritual, partly, he lost his good spirit by ambitious parts aspires, and grew after-

*Quodl. p. 336.*

*A Dialogue*

*of p. 132.*

*Quodl. p. 237.*

wards



wards so vnable a man, to speake or write of any Priest-  
lie, or religious matter, as a very Reverend Priest repor-  
ted, that he never heard a meaner Sermon made beyōd  
the Seas, than he heard of *Father Parsons*, and that his  
words and writings, for edifying, or giving any good  
instruction, and ghostly counsell, were as barren, bare,  
and farre from his former abilities on that behalfe, as if  
he had beene before *Robert Parsons* the *Jesuit*, and nowe  
poore *George Parsons* the wayward foole his brother.

This might haue served to y pul down his Peacocks  
plumie heart, and to flake z the vnnatural heate of his  
ambitious harts aspires; but *Parsons* must be *Parsons* stil,  
who like a true a *Wolfey* in ambition, never left, til he had  
purchased his owne discredit, and as *Wolfey* being once  
a *Cardinal*, would faine haue beene a Pope: so *Father Ro-*  
*bert*, of a *Jesuit* would willingly haue contended him  
selfe to haue beene made a b *King Cardinall*. Wherev-  
on, when it was knowne to his friends that he c ambi-  
oned the *Cardinalate*, *Worthington* and *Father Holt*, cau-  
sed a petition to be made to the king of *Spaine*, by boyes  
and girles at *S. Omers*: effectually d letters are written to  
the Pope, *Parsons* himselfe goes to e *Rome* on pilgrimage  
in the yeare of our Lorde 1597. being come, is visited  
presently with two *Cardinals* at his lodging, *Baronius*, &  
a *Spaniard*, speech in the cittie that he should be *Cardi-*  
*nall*, so rife, that being sicke, and in his sicknes willed to  
weare scarlet, he sent to his Brother for a stomacher,  
who dreaming of nothing but of his Brothers advance-  
ment, procured two Merchants to carry in a whole wag-  
gon, loden with diuers red pieces of scarlet. for his red  
robes: but as God would haue it hee scaped the *Cardi-*

1 Quodl. p. 218.

2 Ib. pag. 241.

3 Ib. pag. 108.

b Quodl. p. 150

c Letter of A.C.  
pag. 23

d Cop of certain  
discourses, p. 127

e Quodl. p. 241

<sup>f</sup> Cop. of certain  
discourses, p. 127.

manship, and got the canvase; and yet like a craftie Foxe,  
gaue it out, <sup>f</sup> that both he, and the Generall of the *Iesuits*,  
yea, and all the friends that they could make, in the Court  
of Rome, were little enough to keep him from being a  
Cardinall.

<sup>g</sup> Quodl. p. 129.

<sup>h</sup> Ib. pag. 280.

<sup>i</sup> Ch. Pagels an-  
swer, p. 75.

<sup>k</sup> Colletons inst  
defence p. 176

<sup>l</sup> Declaratio  
motuum &c.

pag. 58

<sup>m</sup> Ib. pag. 58.

<sup>n</sup> An answer to

articles objected

against D. Bishop

p. 18.

<sup>o</sup> Declaratio

motuum, &c.

Pag. 73.

<sup>p</sup> Quodl. p. 130

<sup>q</sup> Ch. Pagels an-

swer, p. 23.

<sup>r</sup> Quodl. p. 341

<sup>s</sup> Colletons def.

p. 168.

<sup>t</sup> Quodl. p. 237.

Thus we haue seene pride haue a fall, and our second  
*Wolsey* begin to waine, wherevpon <sup>g</sup> he grew a zealous  
*Timon*, of an envious emulatio<sup>n</sup>, at the reverend esteeme  
of others, and <sup>h</sup> what the malice of the Divell or wit of  
his foule instrument could possibly bring to passe, is ef-  
fected; his <sup>i</sup> turbulent, seditious, and irreligious head and  
heart are a working. For he was ever <sup>k</sup> accounted con-  
tentious, and <sup>l</sup> given to stirres, factions, and seditions, e-  
ven whiles he was an hereticke. <sup>m</sup> what banglings had  
he with *Creswell*, *Scot*, *Gibbons*, *Holt* English, *Alphonso* an  
*Italian*, and a number more of his *Societies*? What con-  
teritions had he with Reverend Bishop of *Cassana*, with Do-  
ctor *Barret* President of the College at *Doway*, with *Gifford*  
with the Reverend Priest *M<sup>r</sup> Middleton*, with manie o-  
thers of qualitie and due respect.

And as he had a special gift <sup>n</sup> in canvassing and wran-  
gling; so <sup>o</sup> in detractions and calumniations (which are  
neighbour vices,) he was exceedingly well versed. Wee  
need say no more, <sup>p</sup> he was the most impious detractor  
on Earth, that ever lived, <sup>q</sup> from whom nothing came  
but detractions, calumnies, and sclaunders, the <sup>r</sup> best  
weapons the *Iesuits* haue to defend themselves, and  
wound their opposits <sup>s</sup> in the speediest place they can.  
Lastly to draw to an ende, because I haue dwelt too  
long vpon this vnfortunate subiect, <sup>t</sup> the generall con-  
ceit of all that haue ever thoroughly conversed with him.



*Father Parsons.*

is this, that he is of a furious, passionate, hot, chollerick, exorbitant, working humour, busie-headed, and full of ambition, envie, pride, rancour, malice and revenge, wherevnto through his latter *Machiavillian* practises, may be added, that he is a most Diabolicall, vnnaturall, and barbarous butcherlie fellow, vnworthy the name; nay cursed be the houre wherein hee had the name of a Priest, nay of a Religious person, nay of a Temporall Lay man Iesuited, nay of a Catholick, nay of a Christian, nay of a human creature: but of a beast, or a Diuel, a violatour of al Laws, a contēner of al auctoritie, a staine of humanitie, an impostume of all corruption, a corrupter of all honesty, & a Monopolie of all Mischiefe. Thus haue you briefly the life of *Father Robert Parsons*, the *Iesuit*, faithfully collected out of the Relations of sundrie Reverend Priests, who (as I trust) make a conscience of saying, and detest from the botrome of their harts that absurd, and hitherto vnheard of doctrine of dissimulation, Equivocation and hypocrisie: if their report be true (as I am in conscience perswaded it is for the most part) then wo worth the *Iesuits*, and principally *Father Parsons*, whom they haue arraigned of so many treasons, petty Treasons, Felonies, villanies & I know not what: if false, they which are so fowly mistaken, in matters of fact, how may they safely be trusted in a matter of faith: which concernes the losse or gaine of a mans soule? For my part, though I do rather incline vnto the *Priests*, than vnto the *Iesuits*, as ever taking them to be the farre honestest men: yet seeing \* one of the chiefeft of them, which was accounted whiles he was living a very Ecclesiasticall *Macchabe* against the *Spaniard*,  
\* will. warson: Priest, executed for high treason at Winchester. A let. of A.C. sig. 35. b. a blessed

\* Ib. pag. 35.

\* Quodl. p. 350.

confessor towards God, and a good Patriot for his Country, whose integrity & confidence of his heart was such (as was reported) that it was never but with the right; who made this solemn protestation in his Bookes, that not all the Art that either the Divell, or the Puritans, or Jesuits haue, should bring him within the compasse of a treasonable or treacherous thought, against God, his Sovereigne, or the Commonwealth of this land: but in life and in death he would by Gods grace bee as loyall a subiect, as any the English soile affords, then the which none more loyall to their Prince in any nation to be found: who to manifest his farther hatred of Treason, and his loyaltie to his Prince and Country, writ an *Antiperistasis* to Parsons Doleman, and

\* I W.W. doe from the bottome of my heart, plainly and sincerely, without all Equivocation or doubling, profess and sweare, that I will never giue care to that bloudy doctrine of deposing kings, or disposing of kingdoms for heresies sake, and that were our number and strength much more & greater then her Maiesties, I will never be perswaded or drawne, either by threatnings or promises of any (be it the Pope himselfe) to beare armes against her Highnesse, to the destruction of her Royall person & State: but I will be ready to aduenture my goods and life in her Maiesties defence, against him or any other, that shall assaile, or invade by hostile hand her State and kingdom, under pretence of restoring the Catholike faith, or whatsoever; and furthermore I doe protest for my selfe, that I doe lothe and detest this point of doctrine, that Princes heretickes may be deposed or put from their kingdoms, with patience and sufferance expecting, and in the meane time obeying in things Temporall her Maie stie, as my lawfull Sovereigne: evermore retaining an English resolution for my native Prince, State, and Country, and resolutely intending (God assisting me with his Grace, so to remaine constant, loyall, serviceable, and faithfull vnto the death, so helpe me God, &c. Quodlib. pag. 304. 305. 346. & 351.

Prince



Prince, from the bottome of their hearts would consent to beleue neither nother. For questionles as long as both Priests and Iesuits doe constantly maintain this absurd Paradox and blasphemous doctrine, as a solid & certaine Article of their faith, that the *Pope* is the onely Prelat, that cannot erre, in deciding a controversie or doubt in faith and Religion, and that all the world else may erre in deciding of such doubts: Princes cannot rest secure of their subiects, nor the subiects certaine of performing their obedience either to God or their Sovereignes. For example, the king commands his subiects to take the Oath of Allegiance; God forbiddeth his servants the Worshipping of Images: there are many honest *Papists* in this land, I nothing doubt, that of themselves are in conscience so fully perswaded of the truth of both these precepts, as well the affirmatiue as the negative, as that they will professe to liue and die in this beleefe: yet let the Popes definitiue bee brought vnto them, viz: you shal not take the Oath of Allegiance, you shal worship Images; they wil waxe pale, turne colour, and be ready to sweare and abiure their former opinions, though never so wel grounded on Fathers, & Councils, reason, and auctorities. For why? Councils may erre, and Fathers may be deceived, al the Prelats & Superiors in the world may faile, none vpon Earth is warranted from erring, but one, and that one is the *Pope*, and this *Pope* is *Christs Vicar* and *Peters Successor*, and he hath decided it thus: *ergo* so it is, his auctoritie is an infallible rule of truth. This is the *Popish* doctrine, and this is the *Papists* beleefe, the foundation stone of all *Poperie*, a most absurd doctrine, which hath not it prooffe either

either from testimonies of Scripture, or consent of Fathers. but not to dispute the case being from our purpose, nor to detain you any longer, my exhortation shall be vnto al the *Popish Recusants* of this land, that as they feare God and haue a care of their saluations, they wil not be too credulous to trust their *Priests* or *leuits*, but rather suspect the *Iesuits* for *Parsons*, and the *Priests* for *Watsons* sake; for the wicked life of the one, and the miserable death of the other, may giue vs pregnant cause of suspicion, that al is not true that either of them both shall say, though it be spoken *tanquam ex tripode, vel in cathedra*, that is, resolutely and definitively. Our Lord Iesus preserue vs all vnto his saving Grace.

*Deo soli sit gloria*





860. K 18

Q. D. B. V.

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SCHEDIASMA HISTORICO-CRITICVM

DE

APOPTHEGMA

IGNATII:

Ο ΕΜΟΣ ΕΡΩΣ

ΕΣΤΑΤΡΩΤΑΙ,

publicæ ventilationi

subjiciendum

à

PRÆSIDE

M. WILHELMO ERNESTO

TENTZELIO, Thur.

Respondente

JOHANNE LAVRENTIO Staubern

Arnstadiensi.

Ad d. XIV. Mart. A. cl. 1703.

H. L. Q. C.

WITTENBERGÆ Typis Viduæ AUGUSTÆ BRUNINGIÆ

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800. K 15

Q. D. B. V.

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SCHEDIASMA HISTORICO-CRITICVM  
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IGNATII:  
Ο ΕΜΟΣ ΕΡΩΣ  
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Respondente

JOHANNÉ LAVRENTIO ~~Staubern~~  
Arnstadiensi.

Ad d. XIV. Mart. A. d. 1743.

H. L. Q. C.

WITTENBERGÆ Typis Viduæ AUGUSTÆ BRÜNINGII